The Outlook

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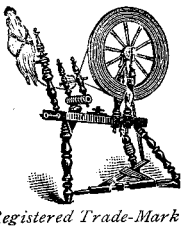

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The Outlook

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The Week in Congress The most important events in Congress last week took place in the committee-rooms. The Republican members of the Ways and Means Committee of the House and the Senate Committee on Puerto Rico and the Pacific Islands have formally agreed to report a bill under which (1) foreign products shipped to Puerto Rico shall be subject to the same tariff as those shipped to this country; (2) American products shipped to Puerto Rico shall be admitted free of duty; and (3) Puerto Rican products shipped to this country shall pay twenty-five per cent. of the duties imposed upon foreign products. The precise amount of this last duty is subject to change, as Senator Platt, of Connecticut, has announced his intention to offer an amendment doubling the proposed rate on Puerto Rican products; but there is definite agreement upon the principle that the "open door" shall not be maintained for foreign trade with Puerto Rico, and that her products shall not be admitted to this country free of duty. The Democrats on the Committee took the ground that no discriminating duty could be levied against Puerto Rican products if Puerto Rico is retained as a part of the territory of the United States, and the adoption of the proposed bill will doubtless lead to an immediate suit to determine whether the Constitutional provision that "duties, imposts, and excises shall be uniform throughout the United States" covers all territory belonging to the United States. The duties collected in this country from Puerto Rican products, according to the bill agreed upon, must be used for the benefit of Puerto Rico, and inasmuch as Puerto Rico's chief products, tobacco and sugar, command a far higher price in America than in unprotected markets, the proposed discrimination would leave a large measure of protection to her producers. The discussion of the Hanna-Payne bill to grant a subsidy of not more than $9,000,000 a year, for twenty years, to "American steamships" creates the impression that the measure has received the support of nearly every Republican in Congress, but will not be made law at the present session. The discussion of the Philippine question in the Senate last week brought out the reading of a letter from Admiral Dewey saying that he had never, "directly or indirectly," promised independence to the Filipinos, nor treated Aguinaldo as an ally, "except so far as to make use of him and his soldiers to assist in operations against the Spaniards."

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Mr. Goebel's Career Until last week the sympathies of all who care more for honorable political methods than for party success were strongly against the Democratic candidate for Governor in Kentucky. Last week the sympathies of the same class were turned still more strongly against his Republican opponent. Few men more unattractive have forced themselves to the head of a great party than William Goebel. Unmagnetic and almost repellent in personality, he entered politics under the disgrace of having killed a fellow-citizen in a street duel, and under the disadvantage that his victim was an old Confederate General. The law partner of Mr. Carlisle, he was until 1896 identified with the anti-silver wing of his party, but when the Chicago Convention declared for the free coinage of silver, he promptly arrayed himself on the side of the dominant element. At the nominating convention last summer he had at the outset barely a fifth of the delegates, but by combining with the candidate who stood second he had all the contests decided against General Hardin, the candidate in the lead, and thus prevented his control-

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ling a majority. By another trick he forced his ally out of the race and secured the nomination. Up to this time Kentucky, in common with other agricultural States, had not known a political boss, and the methods employed by the Goebel machine disgusted the Commonwealth. The earnest silver men of his own party were especially bitter against him, and some of them nominated ex-Governor Brown to oppose him. The Republicans of the State hated him as they had hated no other Democratic candidate in years, because as Senator he had drafted an election law giving the Democrats a majority in all the returning boards. The contest, therefore, was heated beyond precedent, and when the fifteen thousand votes polled for Brown gave the Republican candidate a small plurality on the face of the returns, the Republicans felt that it was an outrage for the Democratic Legislature to go behind the returns in order to seat Senator Goebel. In this sentiment they had the hearty support of the great part of the Nation, and had they possessed the self-control to suffer rather than do a wrong, Goebel's methods would have seriously injured his party.

❀

Anarchy in Kentucky Last week, however, the whole situation was changed. The assassination of Mr. Goebel has made him the object of National sympathy, while Governor Taylor's attempt to disperse the Legislature and resist the courts threatens serious consequences to the Republican party in the approaching campaign. The shot which mortally wounded Senator Goebel as he was approaching the State Capitol on Tuesday of last week seems to have been fired from the executive building, which was occupied exclusively by Republicans, and was certainly fired by a rabid partisan opponent who did not realize the madness of the method by which he expressed his hate. Governor Taylor expressed his grief at the tragedy, but immediately, on the far-fetched plea that he was authorized to convene the Legislature at some other place than the capital in case of epidemic or insurrection, used the State militia to prevent the Legislature's reassembling in the State-House or any other place in Frankfort, and ordered it to meet a week later at London, a town of about fifteen hundred people among the Republican mountaineers of southeastern Kentucky. The Democratic legislators, unable to meet, secured the signatures of a majority of both houses to a paper declaring Mr. Goebel to have been legally elected Governor, and the latter was sworn in as Governor by the Chief Justice of the State. Senator Goebel promptly ordered the militia to disband, while his associates secured from the Circuit Court a temporary injunction restraining Mr. Taylor's assumption of authority. At first the militia prevented the serving of the notice of this suit upon Mr. Taylor, and when a court stenographer finally did serve it he was placed under arrest by the militia. Mr. Taylor ignored the injunction and appealed to President McKinley for support. The President, realizing that during the session of the Legislature the Federal Constitution permits Federal intervention to repress domestic disorders only when the Legislature asks therefor, wisely said "No" to Mr. Taylor's demand. Mr. Taylor, however, still refused to submit to the authority of the State courts, and for some days seemed to be planning in some way to make it possible for the Federal courts to assume jurisdiction. Inasmuch, however, as the Democrats have been wisely directed throughout this crisis, and have continually obeyed the law, it is evident to nearly every one outside of Kentucky that Federal courts cannot take action against them. When the temporary injunction issued by the State court is made permanent, there is still danger of an armed conflict between the militia and the sheriff's posse which serves the writ. The fact, however, that Republicans all over the country recognize that Governor Taylor had apparently no authority to adjourn the Legislature, that the troops obeying him are the only armed bodies resisting the law, and that his disobedience to the court involves practical anarchy, makes it probable that the Republican leaders in Kentucky will agree to submit all questions to the courts. As we go to press it is asserted that an agreement to that effect has been made by the leaders of the two parties. The interests of the party, quite as much as the welfare and honor of the State, demand obedience to the law; and the law, however unjustly,

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made the Legislature the final judge of the validity of the elections.

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The Clayton-Bulwer Treaty

Another diplomatic success must be accredited to the American State Department. The vexed problems relating to the construction and control of the proposed Nicaraguan Canal have largely arisen out of the existence of the Clayton-Bulwer Treaty. The bills introduced in Congress have practically or entirely ignored this treaty, and many of the advocates of the interoceanic canal have argued that the treaty lapsed long ago. Naturally, Great Britain has held to the other view. Hereafter argument and dispute on this point will be unnecessary, because the American and British Governments have agreed upon and signed an amendment or convention by which the Clayton-Bulwer Treaty is practically abrogated. This will leave the United States absolutely free to build and manage the canal through either of the routes proposed. The agreement includes stipulations that the canal shall be neutral, that the United States shall not fortify the approach to it, and in every conceivable way the canal shall be opened to the world's commerce. War-ships of all nations, even in time of war, are to be allowed to pass through the canal. Generally speaking, the same conditions that govern the Suez Canal will be applied to that which will open the way between the Atlantic and the Pacific. The Clayton-Bulwer Treaty was intended by our Government to guard this continent against any colonization or dominion in Central America on the part of Great Britain. It has been held that Great Britain did, in point of fact, exercise such power in some minor places, namely, Belize, Ruatan, and the Mosquito Coast; but no such dominion has been exercised for many years, and no serious question now exists on that point. The simple truth is that, whether the Clayton-Bulwer Treaty had or had not lapsed technically, at all events it had become useless and cumbersome. A few weeks ago the London "Spectator" suggested that precisely the course now adopted should be taken. Nothing, indeed, could be more satisfactory. Our Government now has a free hand, subject only to international law, to whatever treaties exist with Nicaragua or may be made with her, and to our duty to our own commerce and that of the world. The present agreement with Great Britain, it may be added, does not in the least affect the decision still to be arrived at as to whether the Nicaraguan or Panama route is preferred. Neither does it in the least affect the question as to whether the canal shall be built by Government capital or by private enterprise, or by the combination of the two. On this last point The Outlook desires again to repeat clearly its strong conviction that either the canal should be built by the Government and owned by the Government, or should be built by private enterprise not assisted financially by the Government; and that the worst conceivable course, one not to be adopted under any circumstances, would be that the canal should be constructed by a private company subsidized by the Government.

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The Philippine Commission's Report

The first part of the complete report of the Philippine Commission has been presented to President McKinley. This part of the report is in its nature far more important than that which is to follow, as the latter will be concerned chiefly with descriptive and historical papers and exhibits. The present section is mainly occupied with the plan of government recommended by the Commission. This plan, it is understood, is entirely acceptable to President McKinley, and it is thought that he will take steps at the earliest possible minute to put it into operation. The Commissioners declare very positively that the islands must be considered as permanent American territory, and express the belief that "the real desire of the majority of the inhabitants is for a guarantee for the human rights which belong to them, but were denied under the rule of Spain." The idea of a confederation of the islands is rejected at the outset; and, after considering in detail the character of the two types of British colonies—the independent, self-supporting colony, and the crown colony—the Commission declares that neither of these forms of government is suited as a model for the Philippines:

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the first because there is no such community of speech, blood, and political history as exists, for instance, between Great Britain and Canada; the second because it is not sufficiently representative. On the other hand, the Commission finds that a complete Territorial government, with a Governor appointed by the President of the United States, with a Territorial Council appointed by the President, with American commissioners scattered through the island, but with natives in the local, town, and court offices, meets the needs of the case. It is pointed out that originally there were recognized by the United States Government two classes of Territories. In the form devised by Jefferson and his Congress in 1804 for the newly acquired Louisiana Territory, the Commission sees the historic precedent for the Philippines, and it notes that Jefferson in 1803 expressed no concern as to whether the new Territory to be organized should always remain a part of the Union or eventually become an independent nation.

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Specific Recommendations

The Commission recommends that the provinces of the Philippines should be turned into counties, to hold about the same position and functions as do the counties in the present Territories. The islands under the leadership of the Sultan of Sulu, it is admitted, present a different problem, and must be treated by themselves. The Commission recommends restriction of the suffrage by educational and property qualifications; the appointment of a small body of American agents of great ability and integrity—perhaps one commissioner for every two hundred and fifty thousand natives; the entire abandonment of the idea of a protectorate as put forward by the insurgents; and the acceptance of the theory that "internal dominion and external responsibility must go hand in hand." Local self-government, it is advised, should be extended to the Filipinos as rapidly and as far as possible, and the people should be permitted, under proper qualifications, to elect the members of at least the lower branch of a Territorial Legislature. In many points relating to local government the Commission would acquiesce in the model Constitution prepared by the Filipinos for the Commission as indicating what they desire in the way of self-government. A delegate in Congress should, it is said, be given to the Filipinos. For the present, at least, permanency of tenure of office is recommended wherever possible; and over and over again the Commission insists upon the necessity of a thoroughgoing civil service system, with competitive examinations as its basis. The report asserts that "while the people of the Philippine Islands hunger and thirst for their rights and liberties, they do not, in the opinion of the Commission, generally desire independence." This would seem to mean "immediate independence," as elsewhere it is stated that the desire for ultimate independence is general. In regard to the tariff question, the Commission holds that the conditions in the Philippines are so different from those in the United States that uniformity either in tariff or internal revenue regulations is quite out of the question. The plan proposed, or some reasonable plan, should, the Commission believes, be put into operation at once in the part of the Philippines now in our possession. We reaffirm our conviction, heretofore expressed, that Congress would spend its time to much better purpose in discussing this plan for immediate operation, than in debating the purely academic questions whether the Filipinos or the United States are responsible for the Filipino war, and whether at some remote period in the future the Philippines will become an independent State.

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North Carolina's Negro Disfranchisement Campaign

The campaign in North Carolina upon the amendment disfranchising non-taxpaying illiterates whose families were not enfranchised before 1867 is already becoming animated. The election is to take place in August, and the Republican and Democratic managers are putting forward every possible effort, in the knowledge that the adoption of this amendment would make Republican success in November impossible. The Populists are somewhat divided, but their leading men, though more hostile than the leading Democrats to what the Republican party stands for in National politics, have decided to oppose the amendment, because

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its wholesale disfranchisement of the poor does violence to the principles they profess. In this consistent position those of them who despise the negroes are fortified by the possibility that the amendment would disfranchise illiterate whites as well. It consists of two sections, the first of which imposes intelligence and tax qualifications, and the second makes these qualifications applicable only to negroes. As the second section may be declared unconstitutional because it abridges the right to vote "on account of race, color, or previous condition of servitude," the appeal to the Federal courts may leave only the first section operative, and thus disfranchise all the illiterate poor. In the eastern part of North Carolina—the fertile lowlands where slaves could be worked in gangs—the negro population is large and the whites are aggressively supporting the amendment; but in the western or mountainous parts of the State, where few negroes ever lived, even white Democrats are lukewarm respecting its passage. As nearly one-third of the white voters of the State are illiterate, Senators Pritchard, the Republican leader, and Senator Butler, the Populist leader, will be able to appeal to the fears as well as the fairness of a vast constituency. A North Carolina correspondent, who favors the amendment, writes us that at the beginning its passage seemed a foregone conclusion, but that now it seems doubtful.

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Ths Boer War A despatch from Durban announces that General Buller recrossed the Tugela River on Friday night of last week, and is marching to the relief of Ladysmith with a large convoy carrying stores for the besieged garrison. The despatch quotes General Buller as saying that he would be in Ladysmith in a week's time; but, as in the case of his supposed order at Spion Kop, "Our Generals will give but one order: Advance," we prefer to think that some enemy of the British Commander-in-Chief in Natal has been sending spurious despatches. It is believed that General Buller has crossed the river above Trichard's Drift, and is marching to Acton Homes, whence the road to Ladysmith runs eastward through a fairly open country. The messages exchanged between the camps of General White in Ladysmith and General Buller, fifteen miles away—by day with heliograph, by night with calcium light—bring the news that the Ladysmith garrison is being decimated by fever, over twenty dying on Thursday of last week. With the general insistence that soldiers respect the rights of non-combatants, but probably with a special hope to win approval from the Cape Boers, Field-Marshal Lord Roberts has issued an order impressing upon officers the importance of doing all in their power by conciliatory treatment to secure compensation for the people of the country, in cases where supplies of any kind are required. These must be paid for on delivery, and a receipt for the amount taken. Officers will be held responsible for the observance of the rule that soldiers are never allowed to enter private houses or to molest the inhabitants on any pretext whatever, and every precaution must be taken to suppress looting or petty robbery by persons connected with the army. When, however, supplies are absolutely necessary for the subsistence of the army, and when the inhabitants are unwilling to meet such demands, officers may order these to be taken by force, full receipt therefor being given. While the situation at Kimberley seems to be unchanged, a detachment of the British relief force has captured Prieska, a town to the southeast of Kimberley, and situated in a disaffected district of Cape Colony. The situation at Mafeking has improved. Colonel Plumer's relief force from Rhodesia has advanced in three armored trains on the railway along the Bechuana border as far south as Gaberones, where it has defeated the Boer patrol. At Mafeking itself Colonel Baden-Powell's trenching has been so successfully conducted that the Boers have been forced to take their guns out of rifle fire. An interesting event last week was the offer to the British Government by General Ricciotti Garibaldi, one of the sons of the famous Italian patriot, to command a corps of Italian volunteers in South Africa. This he does in consideration of services rendered by England to the cause of Italian independence. In this connection, another indication that Italian sentiment is not entirely pro-Boer is a paper by Signor Frassati in the Rome "Nuova Antologia." This article suggests that Italy should forth-

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with offer to relieve the strain upon the British resources by furnishing troops to garrison Gibraltar, Malta, and Egypt, so as to liberate for active service the British regulars stationed at those places.

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The Debate in Parliament

Last week the seventh session of the fourteenth Victorian Parliament opened. The Queen's Speech expressed grief that so many valuable lives should have been lost, but gratification at the spontaneous loyalty with which British subjects everywhere have come forward to share in the common defense of their imperial interests. In the debate which followed, two speeches had peculiar prominence and significance. They were those of the Earl of Rosebery in the House of Lords and of Mr. Wyndham in the House of Commons. One challenged the Cabinet to an army reform by conscription; the other announced the Cabinet's clever plan of democratization. The debate was opened by the Earl of Kimberley, Liberal leader in the House of Lords, who accused the Government of not having been aware of the Boer scale of preparations. This was admitted by the Marquis of Salisbury, the head of the present Conservative Cabinet, who added: "The situation is full of humiliation, and it is not free from danger." Lord Salisbury's reasons for the lack of knowledge and preparation were two: first, on account of the small British secret service fund compared with the enormous amounts spent in this way by other Governments—even the little Transvaal Republic was supposed to have thus spent four million dollars in one year; secondly, because, under the Constitution, the British Treasury had acquired a power of stinting other departments of the Government, which was not to the public benefit. Lord Salisbury took some comfort, however, in recalling the cases of other countries, "which had begun wars with difficulties of the kind we now experience. For instance, we have only to look at what the Northern States of America went through, at the beginning of the Civil War, to see how easy it would be to draw a mistaken inference from the reverses which we have met at the outset." With unwonted earnestness and force, Lord Rosebery asked:

> Why does the Prime Minister make it so difficult for the man in the street to support his policy? We have the right to know if, before the crisis, the Intelligence Department supplied the Government with sufficient information. If not, dismiss the Department; if so, the Government's responsibility is heavy. Lord Salisbury says that the causes of our disasters were the smallness of the secret service fund and the British Constitution! But what is the Government's duty? Some form of compulsory service must be introduced to meet the growing exigencies of the Empire, and I am sure the nation will not shrink from that or any other sacrifice to preserve the Empire's predominance.

This bold challenge to conscription, repulsive as such a course would be to most Englishmen, marked a historic moment in Lord Rosebery's career, and perhaps in that of the British army itself. Indeed, since the delivery of this speech sensational rumors have been current that the Militia Ballot Act would be put in force. This act makes every unmarried man between eighteen and thirty years of age liable to serve for five years.

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Other Features of the Debate

The Marquis of Lansdowne, the War Secretary, followed with a pitiful apology for his Department. He claimed that the Intelligence Bureau had accurately estimated the number and guns of the enemy, but not their fighting power! It would seem to take nineteen years for the noble Marquis to comprehend that the Boers beat the British in every battle in the war of 1880–1. In the House of Commons, Sir Henry Campbell-Bannerman, the Liberal Leader, referred to the assertion made by Mr. Chamberlain that the war was inevitable. "This," said Sir Henry, "is either an *ex post facto* opinion, and therefore worthless, or else it was held at the time the contest was prematurely provoked, in which latter event the Ministers are self-condemned and ought to be hurled from power." Mr. Balfour, Government Leader in the Commons, agreed with the statements of the War Secretary in the other House. As Lord Salisbury had professed ignorance concerning Boer numbers and armaments, the Cabinet Ministers rather failed in uniformity of utterance, though they had been already warned by Sir John Tenniel's cartoon in "Punch" representing Lord Salisbury thus advising the Cabinet Coun-

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cil: "Never mind what we say, gentlemen, but let us all say the same thing." The expectation of the Cabinet to unburden its own responsibility upon others was disclosed in Mr. Balfour's assertion that, though the British force was inadequate, it exceeded the total recommended by the Cabinet's military advisers. Lord Edmond Fitzmaurice thereupon moved an amendment to the Address replying to the Queen's Speech. The amendment read as follows:

> And we humbly express our regret at the want of foresight and judgment displayed by her Majesty's advisers, as shown alike in their conduct of African affairs since 1895 and in their preparation for the war now proceeding.

On the following day Sir Charles Dilke said that the net result of the Boer campaign had been to cure the belief of the world in Great Britain's ability to conduct a war. The country's military reputation had never been lower than now, yet the Government failed to grasp the seriousness of the war. While in the other house Lord Rosebery had openly proposed one extreme plan, Mr. George Wyndham, Parliamentary Secretary of the War Office, replying to the above imputation, announced another more feasible and more commendable plan—democratization. He declared that the vacancies made by the war among the officers will be partly filled from the ranks. There is great need for such a change; nine-tenths of the officers owe their appointments in the first instance almost entirely to their social standing. This announcement, together with Mr. Wyndham's statement that within a fortnight Great Britain will have 213,000 troops and 450 guns in South Africa, did more than all the other Cabinet speeches put together to invigorate public opinion. Mr. Bryce and Sir William Harcourt then attacked the Government, not so much because of its lack of knowledge and preparation as because of its diplomacy, which had brought about an unnecessary, unjust, and immoral war. Mr. Chamberlain's reply was disappointing and unconvincing.

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American Sentiment The attitude of the American press toward the South African struggle has been, so far, moderate, guarded, and wise. It is difficult to ascertain public sentiment; but while a multitude of Americans are sympathetic with the Boers because they believe that the Boers represent the democratic principle, there is almost no evidence of any bitter or hostile feeling toward England. The few who are urging hostile action because the English are in trouble do not count; they are either Irishmen who have brought their race antipathies with them and who have not yet become Americans, or a very few Americans who are afflicted with that form of Anglomania which is intense in inverse ratio to the judgment, wisdom, and restraint of the victim. Those Americans who sympathize with the Boers do so through no hostility to England. It has been noticeable that in the few public meetings held no man of weight has attempted to invoke the old anti-English antipathies. The position of the great majority of Boer sympathizers was admirably stated in a recent speech by Senator Hoar:

> I suppose, Mr. President, that the attitude of the people of the United States in general toward Great Britain is an attitude of warm, cordial friendship (I might almost say an attitude of attachment and love), and that when we think her in the wrong—as we pretty often have had occasion to do, and as so many of our people do now—we have the same feeling which patriotic Englishmen have toward their own Government when they think her in the wrong, and the same feeling which patriotic Americans have toward their own Government when they think her in the wrong—valuing her honor, jealous of her honor, desiring that her honor may be preserved unstained. . . . We are of the same blood; they are our kith and kin, and, whatever a few men may say in the English Government, or a few men may say in the Senate of the United States the feeling of the American people toward the people of England and the feeling of the English people toward the people of America at this day is a feeling of cordial good will and affection. But it is so much more for that reason have we the right, so much more for that reason are we bound, when we think the Government of England is taking a course injurious to liberty, contrary to justice, and a stain upon her honor, to say so; but we are to say so temperately, quietly, courteously, as lovers and friends speak to lovers and friends, and not in the language of denunciation and abuse.

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The Canadian Parliament Last week the fifth session of the eighth Dominion Parliament was opened at Ottawa with the customary formalities. In the Speech from the Throne, the Earl of Minto, the Governor-General, referring to

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the continued prosperity of the Dominion, called special attention to the increased immigration to Manitoba and the Northwest Territories and to the completion of the canal system. Vessels having a draught of fourteen feet may now pass from the head of Lake Superior to the sea. As the Canadian canal system thus far outvalues our own, Lord Minto was abundantly justified in his prophecy that, when the necessary facilities for the quick and inexpensive handling of ocean traffic are provided, Canadian ports will control a much larger share of the traffic of the West. The Governor-General's reference to Canada's part in the defense of Great Britain in South Africa received, of course, particular attention. He declared that, anticipating the action of the Dominion Parliament, the Cabinet had equipped and forwarded two contingents of volunteers to the seat of war as a practical evidence of the devotion of Canadians to the British Empire. Another Canadian force is now being organized and despatched at the personal expense of Lord Strathcona, High Commissioner of Canada in London, and Lord Minto paid appropriate tribute to this generous and patriotic action. After the reading of the Speech an unprecedented circumstance occurred. Sir Wilfrid Laurier, the Prime Minister, had made the usual motion regarding the Address in reply to the Speech from the Throne, when Mr. Bourassa, one of the Quebec representatives, objected to the passing of the motion until all the correspondence between the Imperial authorities and the Dominion Government in regard to Canada's participation in the Transvaal war had been laid before Parliament. Adjournment was finally agreed to in order to allow full range to the consideration of the subject, though postponement of the consideration of the Speech from the Throne is contrary to tradition. Mr. Bourassa is the French-Canadian member who recently resigned his seat as a protest against the Government's action in sending troops to Cape Town. He was re-elected by acclamation, and, though a supporter of the Government, is opposed to its war policy.

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Russia and Persia

Last week it was announced that, under the designation of the Five Per Cent. Persian Gold Loan of 1900, the Persian Government had floated a loan of over seventeen million dollars through a Russian governmental bank. This loan, repayable in seventy-five years, is guaranteed by all the Persian customs receipts except those of the ports on the Persian Gulf and those of the custom-house of Fars. If a delay occur in payments, Russia will have a right to control the custom-houses throughout Persia. All former obligations are to be redeemed by Persia out of the new loan, and Russia has succeeded in getting Persia to agree that no other foreign loan shall be contracted without her consent. Two years ago a similar loan was arranged between England and Persia, but, through the strenuousness of Russian diplomacy, Russia now obtains, as a balance for guarantee of the bonds loaned, a prolongation of the concession of the exclusive right to construct railways in Persia. For some time Russian newspapers, which are supposed to reflect the Government's policy, have been declaring that there must be an outlet on the Persian Gulf for Russia; hence that the port of Bender Abbas on that Gulf should be connected by a railway across Persia with the Russian frontier, and that should be strongly fortified, becoming another Vladivostok. In this connection we note that Russia has gradually but unostentatiously massed no less than eighty thousand troops in the neighboring Turkestan. This is interpreted to mean more than a support of demands made on the Persian Government in return for floating the loan. As a basis for other demands which may be made, it is reported that Russian subjects in Persia have been roughly treated by native mobs, and, unless the Teheran Government can afford better protection, it may be necessary for Russian troops to cross into Persia for the purpose of protecting the lives and property of Russian subjects. As, in addition to the concentration of troops in Turkestan, the Russian garrisons on the Afghan frontier have been strengthened, the movement causes some anxiety in England, where it is feared that the Russians may take advantage of the British Government's occupation in South Africa to seize Herat. It is quite probable that the present movements, financial and military, of the Russian Government may have the double object of assuring Russia an outlet to the

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Indian Ocean and of ousting the British from western Afghanistan. Persia may hereafter be considered as practically a Russian province.

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The Theater Trust

A most interesting and picturesque illustration of the working of a trust is admirably brought out by Mr. Norman Hapgood in his account of the theatrical syndicate in the first issue of "The International Monthly." This study of the application of the trust method to the management of the theaters of the country throws a side-light on the workings of one great principle in the commercial world of to-day. About six years ago a group of managers of theaters combined for the purpose of securing control of the leading theaters and actors of the country. They were well organized, they were keen business men, and they had no effective opposition. Within a few months thirty-six first-class theaters were under their control, and a large proportion of leading actors and the best companies. "The essence of the system, from that day to this, with constantly increasing scope and power, has been that the theaters take only such plays as the syndicate desires, on the dates which it desires, and receive in return an unbroken succession of companies, with none of the old-time idle weeks." The system has, moreover, practical advantages for the actor. It enables him to secure an almost unbroken succession of engagements in the most desirable places, and so permits him to derive the largest income from the smallest expenditure of time and strength; but it puts him at the mercy of the syndicate. It puts the owners and proprietors everywhere at the mercy of the syndicate, for, controlling as it does a large proportion of the best actors and the best companies, the syndicate can refuse those who do not come into co-operation with it all attractions of the highest quality. So admirably has the combination been managed that it is in control of the leading theaters from Boston to New Orleans and San Francisco.

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Its Control Complete

At first a good many actors held out and refused to surrender their liberty; they were driven to face the possibility of playing only in second-class theaters and of facing the worst conditions. One after another, nearly every leading actor has come under the management of the syndicate; and the death of Mr. Daly, who was the only real leader of the opposition to the syndicate, seems to make its control of the stage of the country practically complete. Mr. Jefferson is left alone on account of his eminence and the peculiar regard in which he is held. Mrs. Fiske among the younger members of the profession stands almost solitary in her refusal to come under the syndicate. The result in her case, Mr. Hapgood says, is "that she may be able to play but a few weeks each season in America, or not at all." Against the principle of co-operation in trusts or otherwise, for purposes of reducing expenses, simplifying machinery, and securing a higher organization, there is nothing to be said; but when the trust anywhere becomes the enemy of individual initiative and of the interests of the customer, it becomes the enemy of society instead of its servant. The theatrical trust promises, apparently, nothing but evil, for the drama is respectable only when it is treated from the standpoint of art, and art cannot be made purely commercial without ceasing to be art. Two years of syndicate control of the theaters have shown that its rule means cheap, vulgar, and oftentimes indecent plays. The actors themselves are restive, and are not without the feeling that there is a certain degradation in submitting to the exclusive control of a group of men who handle their profession and their art as if both were mere matters of merchandise. Mr. Hapgood thinks that relief is going to come by the disintegration of the syndicate. Sooner or later the men who control the theaters will quarrel with one another, and when they fall out the actors and the stage may recover freedom. The country has nothing to hope from the drama, apparently, until this result is achieved.

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The Congregational Church Building Society

The Congregational Church Building Society is nearly a half-century old, and its last year's work is a particularly encouraging one. Not only was there generous response to the appeal for contributions, but the number of

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contributing churches is greater by no less than one hundred and sixty-four than in any preceding year. During the past two decades the increase of these churches has been over threefold. For the last year the receipts were nearly two hundred and fifty thousand dollars. Many aided churches have already returned all the money which they have received from this Society, and in some cases large additional amounts. It is believed that such churches will respond more readily to any general appeal than if they had never come into close relation with the Society. The Parsonage Loan Fund now stands at one hundred and eleven thousand dollars, in addition to nearly two hundred thousand paid back. Loans paid back are available for use the same as are new gifts. This revolving feature makes the fund nearly self-supporting. The Church Building Loan Fund exceeds six hundred and fifty thousand dollars. It is anticipated that this branch of the Society's work also will soon be self-sustaining.

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Church Federation

The "Conference in the Interests of Federative Action among Churches and Christian Workers throughout the United States" held in this city on February 1 and 2 the meeting to which we called attention in our issue of January 27. Referring to that for our view of the importance of the meeting, and mention of those prominently interested in the movement, we have only to report what was done. The first session was mainly devoted to a general discussion of the need and opportunity of federation among churches and Christian workers throughout the country. Representatives of federative work from various parts of the country participated in this discussion. With large agreements there was still some difference of opinion as to the extent to which interdenominational co-operation could go. After the Conference had dined together at the Aldine Club, the evening session was devoted to addresses. No more convincing argument could be presented for federation than President Hyde's account of "Ten Years of Federation in Maine." On the morning of the second day the contemplated movement was decisively initiated by the unanimous adoption of the report presented by a committee. This declares that "the time has come for the institution of a National Conference for Federation among Churches and Christian Workers in the United States," and recommends the creation of an Executive Committee of nine ministers and nine laymen. Some of the functions of this Committee are: (1) To facilitate and foster intercommunication between local federations, and diffuse information regarding the work. (2) To give counsel and assistance in the interests of comity and co-operation, and to promote the formation of local and State federations. (3) To arrange for a similar Conference next year, and to report to it a plan for a basis of membership in the Conference. Finally a committee was appointed to select the Executive Committee and call it together. The contemplated Federation, like that already formed in Great Britain, does not undertake to be a federation of all Christian Churches, but only of those Protestant Churches which are denominated "evangelical." Such a limitation, however regrettable, is in existing conditions the *sine qua non* of any federation at all.

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Socialism and Christianity

In a recent address at Sion College, London, an institution which may be regarded as a center of Anglican Church work, Mr. Herbert Burrows did not hesitate to tell the clergy that the remedy for present conditions was to be found only in Church disestablishment and disendowment. If the Church wants to win the mind and heart of the nation by her moral and spiritual fervor, said he, let her go free in doing so; if she cannot so win them, so much the worse for her. Mr. Burrows warned Anglicans that while the Church is connected with the State, claiming State privileges, "the State will not loosen its legal grip on her in the way of allowing sacerdotalism to run riot in her walls without let or hindrance." Such pungent speaking, coming from a Christian democrat like Mr. Burrows, was particularly pertinent, especially as he did not confine his remarks to adverse criticism. He eulogized such men as Canon Shuttleworth, for instance—men regarded by some very conservative and old-fashioned Anglicans rather as amiable

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lunatics, whose notions of democracy run counter to accepted religious ideas. Nevertheless, it will be in the broadly social work of such men that the Anglican Church will find its true salvation. Rightly or wrongly, the impression has gone forth that the crisis in that communion is no mere petty struggle concerning candles and incense: the fundamental difficulty is believed, at least by the Socialists, to be that for generations the Church has been on the side of the possessors as against the dispossessed. Mr. Burrows declared the religious life to be so deeply interwoven with the social that each is equally important to any one who calls himself a democrat. While he claims that in the writings of the early Fathers we find the same leanings to communism as in the writings of modern Socialists, he frankly declares that the atmosphere of the Church has been deadly to the Socialist propaganda, because the possessing classes have held such sway, notably in the Anglican communion. Mr. Burrows is not a Socialist of the order of Messrs. Bebel or Bax; he is not hostile to religious faith.

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Classification of Aged Poor in the Almshouses

A bill introduced in the New York Legislature at Albany lately, providing a home for the aged poor of both sexes in the southern counties of the State, will be opposed, should it proceed any further, by every intelligent citizen of the State, and will encounter the active opposition of the charitable organizations conducted on scientific lines. What is needed, both for the counties named in the bill and the entire State, is a classification of the inmates of the almshouses, not the establishment of separate homes for the care of the aged poor. It is a refined species of cruelty to compel a man or woman whose only crime is the inability to be self-supporting, because of old age and enfeebled condition or deformity, to live in close relation with those who are familiar with city prisons and whose criminal records are part of the archives of the State; and yet, under the present system of conducting our almshouses, this is just what occurs. We need a classification that will separate the poor in our almshouses on the basis of character; this will permit of the management being adjusted to the needs of the several classes of inmates. Surely it is time for the citizens of the State of New York to demand that their respectable aged poor shall be properly cared for. What is needed is the cottage system of almshouses applied to the State at large; this will make it possible to transfer the paupers from one county to another at the expense of the authorities whose pauper population does not justify the maintenance of a separate institution for their care. There has been very great advance in the care of children; we need corresponding investigation and activity in the interests of the aged poor, many of whom have contributed so far as was in their power through all the years of their activity to the prosperity of the State. The least the State can do for them in return when they have become helpless is to see to it that the closing days of their lives are not spent in companionship with those who have been always a charge upon the State and always a detriment. Let the responsible men and women of this State visit the almshouses and study the conditions under which the aged poor or helpless of their own community, who are inmates, must live, and before long the right steps will be taken to care for the aged poor with due regard to their past life-history.

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Our Colonial Responsibilities

The article by Judge Curtis, of the Insular Commission, which we print on another page, makes it clear that a Territorial government is impracticable for Puerto Rico, if by Territorial government is meant government analogous to that of the so-called Territories of the United States. For there is no basis in Puerto Rico at present for self-government. If suffrage is confined to those who read and write, three per cent. of the population will govern ninety-seven per cent.; and this is an oligarchy. If it is not confined to those who read and write, the suffrage will be given to the ignorant and incompetent; and this would result in a worse oligarchy. For the present we have no option but to govern the island of Puerto Rico ourselves, while we are preparing

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that island for self-government. And what is true in Puerto Rico is probably equally true in the Philippines. The proportion of those that can read and write in the island of Luzon may be larger, but that three centuries of Spanish misrule have educated the people of Luzon in the art of self-government is what no sane man can believe. The only question which the sane man will have to consider is, Will government of the islands of Puerto Rico and Luzon, exercised by the American people, entail fewer evils than self-government exercised by the uneducated and unprepared peoples who now occupy those islands?

It is clear, also, from the action of Congress already taken, that the Administration and the Republican party, so far as it follows the Administration in its expansion policy, adopt the view of the Secretary of War, that "the United States has all the powers in respect of the property which it has thus acquired, and the inhabitants of that territory, which every nation in the world has in respect of property which it has acquired." The proposal of the Ways and Means Committee to levy a tariff on exports from Puerto Rico to the United States is based upon the assumption that Puerto Rico is not under the provisions of the Constitution. It is assumed, in other words, as already explained in The Outlook (see "Our Constitution and Our Colonies," December 16, page 907), that the Constitution is in the nature of articles of partnership between the States which constitute the Nation; and the people occupying a territory acquired by this Nation, whether by purchase or by conquest, do not, as a matter of course, enter into the partnership, or possess the prerogatives of partners, or have any claim to the rights which those articles of partnership confer upon the States. The Nation has a free hand in dealing with its new colonies—as free a hand as Great Britain possesses. She is not hampered, in considering what policy she shall pursue, by any supposed claims of the people of those colonies under the Constitution. Whether this view is correct or not cannot be determined by the letter of the Constitution or an inquiry into the intentions of those who framed it. The letter of the Constitution makes no reference to new possessions acquired by the Nation, and those who framed the Constitution had not and could not have had in mind any such condition of affairs as now exists. It is not to be determined by *obiter dicta* of the Supreme Court of the United States, uttered under circumstances entirely different from the present, and having no relation whatever to conditions like the present. The question is to be determined by a broad, statesmanlike view of the nature of the Constitution and of the nature of national sovereignty. In determining it, common sense is of greater value than precedents, because there are no precedents which are applicable to present conditions, and the common-sense view that the Nation has all the rights of nationality has the support of some, at least, of the ablest constitutional lawyers in the country.

The view of these lawyers is correctly interpreted by the New York "Evening Post" of January 31—though that view is not shared by the "Evening Post"—in the following sentences: "The islands acquired in the war with Spain are not to be regarded as a part of the United States. Their inhabitants are not citizens of this country." But it is not correctly interpreted by the New York "Evening Post" in the sentences which follow:

> They are not entitled to trial by jury, to the writ of habeas corpus, to representation as the basis of taxation. In fact, they have no rights whatever. To exist, to acquire property, to maintain family life, to speak freely, to move freely, to make contracts—these are no rights of theirs recognized as such by our Government.

Secretary Root in his report guarded carefully against any such misconstruction. He says: "The people of the ceded islands have acquired a moral right to be treated by the United States in accordance with the underlying principles of justice and freedom which we have declared in our Constitution, and which are the essential safeguards of every individual against the powers of government, not because those provisions were enacted for them, but because they are essential limitations inherent in the very existence of the American Government."

In other words, the Nation has no right to violate the essential principles on which it is founded, by which it has been guided, and for the maintenance of which it exists. It has no right, for example, to disregard

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the rights of any people to be secured against unreasonable searches and seizures, to refuse them the right to a speedy and public trial, to require excessive bail, to establish slavery or involuntary servitude except for crime, to make their rights dependent upon race or color, or to establish and maintain by State authority a State Church. It has no right to do these things, not because the people of the colonies can claim privileges under a Constitution in which they have no part, but because the Nation has no right to violate the fundamental principles in that Constitution which has made it a Nation, and by the maintenance of which it has sustained its life and secured its power and prosperity.

Still less does the claim that the United States possesses all the prerogatives of a Nation in its dealing with other communities furnish any justification for such a claim as we find in the Washington "Post," January 14:

> Why cannot we be honest in our utterances touching the territories we have recently acquired? Really, it would save time and trouble, to say nothing of life and treasure, to come out frankly with the announcement that we have annexed these possessions in cold blood, and that we intend to utilize them to our profit and advantage. All this talk about benevolent assimilation; all this hypocritical pretense of anxiety for the moral, social, and intellectual exaltation of the natives; all this transparent parade of responsibility and deep-seated purpose—all this deceives nobody, avails nothing, helps us not an inch in the direction of profit, dignity, and honor. We all know, down in our hearts, that these islands, groups, etc., are important to us only in the ratio of their practical possibilities. We value them by the standard of their commercial usefulness, and by no other.

Probably this utterance is not to be taken seriously. It is the cynical affirmation of an opponent of the expansion policy, who desires to condemn that policy by imputing to those who advocate it mean and sordid motives. If it is to be taken seriously, then it is enough to say that the writer of it is as ignorant of history as he is oblivious of moral principles. If he knew anything of the colonial history of the world, he would know that every nation which has attempted to carry on a colonization policy in the spirit of the above paragraph has impoverished itself by the process, and, if it has continued in that spirit, has brought itself to the verge of ruin or beyond. This result is written so plainly in the history of Assyria, Babylonia, Rome, Spain, that the wayfaring man, though he were a fool, need not err therein. If the writer of this paragraph had ever read Professor Seeley's "Expansion of England," or Sir George Trevelyan's "History of the American Revolution," or even Mr. Alleyne Ireland's "Tropical Colonization," he would know that when England pursued colonization in the spirit of this paragraph, she did so to her injury; that she learned the folly of this narrow-sighted selfishness from the success of the American Revolution; that from that time forth she turned about and pursued colonization in a very different spirit; that increasingly she has aimed in all her administration to promote the welfare of the colonies over which she has exercised an imperial authority; that, as the result of this changed spirit, the loyalty to her Empire is as great in Bombay as in London, and the admiration for her Queen as great in India as in England itself; and that, as a consequence of this loyalty, which binds all the Empire by an invisible and therefore an indissoluble bond, her commerce has grown, her manufactures have prospered, her trade has been increased, she has become banker for half the globe—in a word, she has grown prosperous because she has used her power well and wisely to make her subject provinces prosperous.

While, then, America has a free hand, so far as her Constitution is concerned, in dealing with her colonial possessions, interest and constitutional law combine to require her to deal with them on the principle that governments exist for the benefit of the governed. But more than this is required of the Nation, if not by fundamental ethical principles, nor yet by the letter of its Constitution, by what is equally mandatory—the spirit of its institutions and the course of its past life. England has sought simply to govern, wisely, justly, and beneficently, outlying provinces brought under her control. We must do more than this; we must seek to prepare their people for self-government. The fundamental principle of America is not, as sometimes assumed, that all men are fit for self-government, but that all men can be fitted for self-government; and it is our business so to administer the government,

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which at first we must administer ourselves in the islands of Puerto Rico and the Philippines, as not only to secure for the present time justice and public welfare, but also so as to develop within the people themselves a capacity to provide for their own welfare and administer their own systems of justice. It is for us, by methods of sanitation, compelled where they are not acquiesced in, by an organized public-school education, constructed and supervised by men and women experienced in public education, by religious liberty established and maintained no matter what ecclesiastical opposition may be encountered, by systems of justice patterned after and founded on the fundamental principles of Anglo-Saxon common law, to lay the foundations broad and deep of free, self-governing commonwealths in our new possessions, and to govern now only that we may cease to govern at the earliest practicable moment. This does not mean that these possessions must be made Territories and eventually States. It does not mean that the way must be opened for them to enter our partnership and help to govern us. A country may be free without being independent. Canada is free, and is not independent. It may be self-governing without having any share in the government of the nation to which it belongs. Canada is self-governing, but has no share in the imperial government administered at Westminster. Whether Puerto Rico and the Philippines are eventually to become independent on the one hand, or, on the other, are eventually to become States of the American Republic, are questions which we may well leave the future to determine. It is enough for us to know that we are now responsible to govern them, that our Constitution puts no impediment in the way of our governing them, that our interest and our duty combine to require that we should govern them for their own benefit, not for what we think we can make out of them, and, finally, that the fundamental principles of our National life require that in our government we should constantly keep in mind the development in those communities of the power of self-government, and the consequent cessation at the earliest possible moment of the exercise of our governmental powers over them.

English or Boer?

Dr. Leffingwell's letter on the South African war, which appears in another column, is a clear and cogent statement of the position of those Americans who sympathize with the Boers in their struggle with England. It is not easy to ascertain American opinion on this subject. If the case were as simple as Dr. Leffingwell thinks, and the moral lines could be as sharply drawn, American sentiment would be unanimously with the Boers, because American sympathy is always with people struggling for free government; but the case is not so simple as it is sometimes represented. In the judgment of many Americans, the Boers represent, not a republic, but an arbitrary government by oligarchy; an oligarchy which has been not only tyrannical, but also greedy and corrupt. There are, no doubt, among the Boers, as among every people, just, honest, and generous men in great numbers; but a people must be judged by their rulers and their policy, and neither the character of the rulers nor the nature of the Boer policy during recent years has been such as to commend itself to people who care for free institutions. Names mean very little: England is called a monarchy, but is in reality one of the freest governments in the world; the Transvaal is called a republic, but is, in fact, one of the most undemocratic governments in existence.

No war in recent times has been more deplorable than that which is now raging in South Africa; that it came at the time and in the way it did is, in all probability, due to Mr. Chamberlain's lack of caution, foresight, and large-mindedness; that it must have come sooner or later, either with England or with some other foreign country with interests in South Africa, is the belief of many who have had the largest opportunities of informing themselves in regard to conditions in that part of the world. It is impossible for any people to-day to assert the unqualified right to live as they choose, as it is impossible for any man to-day to assert an absolute right to his property. The community affirms its rights as definitely as the individual owner affirms his rights, and every individual owner is subject to certain rights and privileges which have come to be

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regarded, rightly and justly, as inherent in the community. In like manner, every nation is bound to-day to recognize certain privileges and rights which are inherent in other nations. No nation can segregate itself or make intolerable conditions for foreigners, or become a breeding-place for pestilence, either moral or physical, without invoking and justifying intervention, any more than can a private owner transact immoral or dangerous business on his premises, or make those premises a menace to the health of the community. Sooner or later, if the attitude of the Boers in recent years had been continued, it would have been necessary for the nations of the world to withdraw entirely from the Transvaal or to coerce the Boers into the recognition of those common rights of property which are accorded by civilized peoples to the representatives of other people within their borders.

Behind the struggle now in South Africa, which cannot be wholly justified on either side on moral grounds, there are great historical forces at work. The Boers aim definitely at sovereignty over the whole of South Africa; they have meant, and they still mean, to supplant English authority in that part of the world. English statesmen have foreseen this, although they were evidently not prepared for so early and so terrible a conflict. Sooner or later, as the working out of historical tendencies, the English or the Boers must control in South Africa. It is better, even in the judgment of many of those who regard the English attack on the Boers as unjustifiable, for all the interests of civilization, including the interests of the Boers, that the English should control in South Africa.

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Liberalizing the College Curriculum

The observation of President Eliot, of Harvard, that the courses of study pursued in high schools are profoundly affecting those pursued in colleges, finds further illustration in the recent report of President Seelye to the Trustees of Smith College. "The most important work accomplished by the Faculty during the year," says President Seelye, "has been a thorough revision of the courses of study, whereby wider option can be given to candidates in the requirements for admission, and only the one degree of A.B. conferred on the completion of the regular academic course." The changes agreed upon, says the report, do not contemplate a "revolution;" they merely adapt the curriculum to "the changed conditions of modern life." The considerations upon which the Faculty has based its revision are stated as follows:

> Modern sciences, which were unclassified when the traditional college courses were established, have now been well organized, so that they may become as quickening and as disciplinary as those which are older. The modern languages and modern literatures have been formulated so that they may be taught with the scholarly accuracy and philosophical methods which have characterized the classics. The rapid growth of high schools, and the improvements in their methods and ideals, have increased the need of a closer and more sympathetic relation between them and the higher institutions of learning. There is no longer the same relative inferiority in the English courses established in those schools. . . . The teachers who would still maintain the superiority of the classical over the English training in preparatory schools are constrained to admit that in the English courses there are found at least some brilliant scholars, well qualified to profit by a collegiate education, and to do credit to it.

Smith College will continue to require from applicants for admission Latin *or* Greek in addition to mathematics, English, and history, but it will permit work in modern languages and a wide range of exact sciences to serve as the equivalent of preparatory work hitherto more rigidly prescribed. To students within the College a still wider range of option is allowed. Even mathematics is no longer to be a required study—the Faculty recognizing its unprofitableness to many bright and even brilliant minds which ought not to be debarred from the privileges of a higher education. A year's course in logic and argumentation is sensibly offered as the best equivalent. There is no reason to anticipate that these changes will greatly reduce the number of students in the courses hitherto required. A large number of students will continue to take them, either from personal liking or else to fit themselves for future work as teachers; but the students who believe them to be profitless and deadening will no longer be required to pursue them merely to get

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the college degree that stands for a liberal education.

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A National Institute

The organization of the National Institute of Arts and Letters, which held its first public meeting in this city on Tuesday evening of last week, may mark the beginning of an important movement for the advancement of the arts in this country. M. Brunetière, as the result of his observations here, declared that one of the chief obstacles to the development of the higher civilization on this continent is the separation of the centers of intelligence and industry from one another by great distances. In a country like France, the centralization of art influences and activity in a single city secures a certain degree of organization of knowledge and skill among workers in all the arts, and furnishes the stimulus of an organizing force and an atmosphere of concentration. An artistic reputation made in London is a reputation throughout England, for London is the heart and the brain of the country. In this country there are, and are likely to be, half a dozen capitals which, as time goes on, will develop distinctly along lines of artistic interest and productivity. It is a very long distance from Boston to San Francisco; but the higher life of the country, as expressed in its literature and art, must have a certain background, must impose on the men who practice the arts a certain degree of skill, and must reinforce their ideals and their endeavors by organized effect and by atmosphere. These results can be secured only by the cooperation of men interested in the arts; and it is to further these ends that the National Institute has been started upon its career. As a rule, men of letters in America have identified their profession with dignity of life, with generous culture, and with an unusual degree of mutual helpfulness. This country has so far been notably free from those jealousies between men of letters which have so often detracted from the dignity of literary fellowship. Only one or two illustrations of this kind of bad temper of any importance can be recalled in the whole history of our literature; while, on the other hand, that history is full of instances of mutual helpfulness between writers. The kindness of men of eminence in the arts in this country toward beginners has become proverbial. If the National Institute is developed along the lines which its projectors have laid down, it can hardly fail to make this tradition the principle of action, and to go a long way toward overcoming those centrifugal tendencies which are the result of enormous distances between workers on this continent. In his opening address as President of the Institute, Mr. Charles Dudley Warner recited the history of the Institute, and set forth its objects in a few sentences which are worthy of the most careful study, because of the discernment of literary conditions and needs which they reveal:

This is the first public meeting of the National Institute of Arts and Letters. The original members were selected by an invitation from the American Social Science Association, which acted under the power of its charter from the Congress of the United States. The members thus selected, who joined the Social Science Association, were given the alternative of organizing as an independent Institute or as a Branch of the Social Science Association.

At the annual meeting of the Social Science Association on September 4, 1899, at Saratoga Springs, the members of the Institute voted to organize independently. They formally adopted the revised constitution, which had been agreed upon at the first meeting, in New York in the preceding January, and elected officers as prescribed by the constitution.

The object is declared to be the advancement of art and literature, and the qualification shall be notable achievement in art or letters. The number of active members will probably be ultimately fixed at one hundred. The society may elect honorary and associate members without limit. By the terms of agreement between the American Social Science Association and the National Institute, the members of each are *ipso facto* associate members of the other.

It is believed that the advancement of art and literature in this country will be promoted by the organization of the producers of literature and art. This is in strict analogy with the action of other professions and of almost all the industries. No one doubts that literature and art are or should be leading interests in our civilization, and their dignity will be enhanced in the public estimation by a visible organization of their representatives, who are seriously determined upon raising the standards by which the work of writers and artists is judged. The association of persons having this common aim cannot but stimulate effort, soften unworthy rivalry into generous competition, and promote enthusiasm and good-fellowship in their work. The mere coming together to compare views and discuss interests and

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tendencies and problems which concern both the workers and the great public cannot fail to be of benefit to both.

In no other way so well as by association of this sort can be created the feeling of solidarity in our literature, and the recognition of its power. It is not expected to raise any standard of perfection, or in any way to hamper individual development, but a body of concentrated opinion may raise the standard by promoting healthful and helpful criticism, by discouraging mediocrity and meretricious smartness, by keeping alive the traditions of good literature, while it is hospitable to all discoverers of new worlds. A safe motto for any such society would be, Tradition and Freedom—*Traditio et Libertas.*

The address by Professor Parker, of Yale, on the same occasion was a very happily phrased discussion of the present condition of music as an art in this country, laying emphasis upon the need, on the one hand, of wide musical culture, which should not only appreciate the work of the masters but which should foster the growth of the composers; and, on the other hand, of thorough training and generous encouragement of men of musical gift. In entire harmony with the speakers who had preceded him, Dr. van Dyke emphasized the duty of literature in its service, not to the public, but to the people, and, with true insight into the highest possible service of the Institute, held up the most exacting standards for literary work:

Literature has its permanent marks. It is a connected growth, and its life-history is unbroken. Masterpieces have never been produced by men who have had no masters. Reverence for good work is the foundation of literary character. The refusal to praise bad work or to imitate it is an author's personal chastity.

Good work is the most honorable and lasting thing in the world. Four elements enter into good work in literature:

An original impulse—not necessarily a new idea, but a new sense of the value of an idea.

A first-hand study of the subject and the material.

A patient, joyful, unsparing labor for the perfection of form.

A human aim—to cheer, console, purify, or ennoble the life of the people. Without this aim literature has never sent an arrow close to the mark.

It is only by good work that men of letters can justify their right to a place in the world. The father of Thomas Carlyle was a stonemason, whose walls stood true and needed no rebuilding. Carlyle's prayer was: "Let me write my books as he built his houses."

The organization of writers, painters, sculptors, and musicians for the advancement of the standards of art work in this country, for the co-ordination and protection of the interests of artists of all kinds, and for mutual helpfulness, can hardly fail to foster that rapidly widening growth of the art spirit which is one of the most encouraging signs of the times on this continent. The Institute already includes in its membership almost every writer of distinction in the country, and many artists and musicians who are doing the best work in the best way. With such men as Mr. Warner, Mr. Howells, Mr. Rhodes, Mr. John La Farge, and Mr. Augustus St. Gaudens in its council, it can hardly fail of that catholicity, wisdom, and hospitality which are essential to its success.

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The Case of Dr. McGiffert

The question whether the teaching of Dr. McGiffert is in accordance with the Presbyterian standards does not greatly interest the public. The question whether in this day, in which there is a general lament over the supposed decadence of ministerial power, Dr. McGiffert's teaching is of the kind that makes devout, intelligent, efficient, spiritually thoughtful ministers, does greatly interest the public.

To get light on this question we have asked a recent student in Union Theological Seminary to tell our readers what is the spirit and what the effect of Dr. McGiffert's teaching on his students. The reply we publish on another page. Our correspondent says nothing about Presbyterian standards; he simply reports on the character and spirit of Dr. McGiffert's teaching.

In our judgment, such teaching as this student describes is in accordance with the spirit if not the letter of historical Presbyterianism. The fundamental principle of the Presbyterian Church, as of all Protestant Churches, is the affirmation that the Bible is the only recognized standard, and that all Church creeds, dogmas, and traditions may always be brought to that standard and be tested by it. If this be true, then certainly an honest and able scholar, who is endeavoring to ascertain what the Bible teaches and to inspire his students to study the Bible for themselves, that they may ascertain what the Bible teaches, is not teaching inconsistently with the standards of the Presbyterian Church.

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The traditional standards of that Church are to be measured by the Bible, not the Bible, nor our understanding of the Bible, by the traditional standards.

But whether we correctly understand the spirit of the Presbyterian Confession of Faith or not, whether it really puts the Bible above tradition or tradition above the Bible, we fear that our correspondent's characterization of Dr. McGiffert's teaching will tend rather to intensify than to mitigate the opposition to him by the traditionalists in the Presbyterian Church. By traditionalist we mean one who holds himself and his Church bound by the traditions of the fathers, and who refuses to consider the possible truth of anything which is or appears to be opposed to those traditions. Ever since the time of Christ there have been two parties in the Church, more or less clearly differentiated, one of which has desired to teach the religious teachers to think for themselves, the other of which has desired that religious teachers should accept the traditions of the Church, whatever they are, and should deal those traditions out in their ministry. Christ taught men to think, and his audience bore witness concerning him that he taught with authority and not as the scribes. The scribes did not teach men to think, but taught them to receive, without thinking, traditions which made the word of God of none effect. Luther taught men to think, and it was cited against him that, as the result of his teaching, uneducated men did a great deal of crude thinking, and the right of private judgment, on which he insisted, led to all sorts of heresies in politics and theology. The Roman Church insisted that men should not think, but should accept on authority what was taught them by their religious teachers, without questioning such teaching. Puritanism, again, taught men to think, though the result was that their thoughts were sometimes false and often barren; while the Cavaliers, standing for authority, insisted that the common people should take both their theology and their politics from their betters.

The issue presented by the charges preferred against Dr. McGiffert is this same old issue. The real gravamen of the complaint against Dr. McGiffert is that he teaches his students to think. The student who writes in another column makes clear that this is just what Dr. McGiffert does, while those who have preferred charges against Dr. McGiffert do not wish ministers to think—at least they do not wish Presbyterian ministers to do independent thinking, but wish them to accept the thoughts which have come down to them from the fathers. The trouble with Dr. McGiffert is, not that he teaches the students any particular kind of thoughts, but that he teaches them to exercise their own minds, do their own thinking, and teach the truth as God gives them to see it. In the view of The Outlook this is a great virtue; in the view of the traditionalist this characteristic of Dr. McGiffert's teaching is fatal. Will it appear fatal to the great body of Presbyterian elders, lay and clerical?

There are three parties in the Presbyterian Church, as in all the Protestant Churches of our time, more or less clearly distinguished and defined: the Traditionalists, who hold that the ministry are bound by the traditions of the past, and who are unwilling that anything else than these traditions should be taught in the Church; the Liberals, who accept the new or evolutionary view of the spiritual life, and wish to teach in accordance with it; and a great body who are neither Traditionalists nor Liberals, who neither wish to be bound by past traditions nor to teach the new theology, but who are quietly laboring, with such instruments and by such methods as they possess, for the ethical instruction and the spiritual upbuilding of their congregations. It is by this middle party that the question involved in the McGiffert case will be decided; it is they who are to determine whether there is room in the Presbyterian Church for a man whose spirit and the effects of whose teaching are such as this student of Dr. McGiffert describes. It ought not to be possible for this middle body of conservative but open-minded and non-partisan ministers and elders to conceal from themselves that in the trial of Dr. McGiffert—if he is tried—the Presbyterian Church itself will be on trial. In Chicago the Board of Directors of the Chicago Theological Seminary have decided that there is room in the Congregational denomination for a teacher whose interpretation does not conform in all respects to the traditional

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teachings of the past in that Church. In Boston the Board of Directors of the Methodist Theological Seminary have decided that there is room in that denomination for a teacher whose teaching materially departs from that which was current fifty years ago in the Methodist Church. In the Episcopal Church teachers of theology, whose teaching varies from that once commonly accepted in that Church, are teaching their views openly without effective objection. The public is looking with great and reasonable interest to ascertain whether there is room in the Presbyterian denomination for a teacher whose spirit is such as is described by this recent student under Dr. McGiffert, or whether such a teacher must leave the Presbyterian ministry if he does not teach in accord with the views formerly current in the Presbyterian Church. There is room for progress of doctrine in the Congregational Church, in the Methodist Church, in the Episcopal Church; is there room for progress of doctrine in the Presbyterian Church? That is the question which the authorities in that Church will have to decide, if the case against Dr. McGiffert is pressed to a trial.

For if Dr. McGiffert is excluded from the Presbyterian ministry, it will not be because he is teaching doctrines which experience has proved to be ethically dangerous or spiritually deadening—on the contrary, his spiritual influence over his students has been pre-eminently healthful and quickening; it will not be because his spirit is polemical, or his Christian faith dim, or his personal character doubted—on the contrary, he is as notable for his Christian temper and his devoutness of spirit as for his scholarship: it will be because he thinks for himself and teaches his students to think for themselves. It is for the great body of conservative Presbyterians, ministers and laymen, to decide whether such independent thinking is to be encouraged and promoted or discouraged and forbidden in the Presbyterian Church. And this question appears to us to be really only the question whether the Presbyterian Church shall be truly a Protestant Church, standing for the right of the exercise of private judgment in matters religious, or whether it shall revert to a new form of the ancient type which Luther repudiated, in which private judgment is repressed and ecclesiastical tradition is made the supreme authority.

Dr. McGiffert's Personal Influence

By a Recent Union Seminary Student

THAT Dr. McGiffert has had a remarkable influence upon the students of Union Theological Seminary is evident—an influence all the more remarkable in view of the fact that he succeeded in the chair of Church History so forceful a personality as Dr. Philip Schaff. The existence of this influence is, however, much more patent than its cause. If any recent graduate of the Seminary should be asked wherein Dr. McGiffert's power lay, he would find it difficult to answer without taking refuge in the vague phrase "his personality." Even this reply, so far as it is definite, is misleading; for the questioner would be led to imagine a man of the oratorical type, or, at least, one of those who possess eloquence or persuasiveness. A visit to his lecture-room would soon dispel this conception; however he may appear in the pulpit, on the lecture platform he shows none of the characteristics of the preacher. In bearing he has about him less of the minister than of the business man; more, perhaps, of a professor of law than either.

In the higher educational institutions there are distinguishable several types of teachers. Some instructors have the power of creating a peculiar æsthetic atmosphere; the men who study under them leave them perhaps no wiser or more thoughtful, but more polite (in the widest sense) and refined. Such a teacher was James Russell Lowell; such a one is Charles Eliot Norton. Their function, baldly stated, is to promote culture. Dr. McGiffert does not belong to this class of teachers. Personally his influence toward the dignified self-restraint of a gentleman is great; but it is not exercised distinctively in

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his professorial work. Another class of teachers are marked by their ability to mold the minds of their students into their own way of thinking—to impart to them their own philosophy. The men who study under instructors of this kind become disciples. Such a teacher was Professor Pfleiderer; such a one in our own country is Professor Garman, of Amherst. Their function, in brief, is to promulgate certain ideas. Dr. McGiffert does not belong to this class of teachers. Of course his own opinions he very clearly states, but never for the sake of bringing any one else to adopt them; he never creates the impression of aiming to persuade his students to his own views. In this respect he is an exception (happily not now so rare as formerly) among theological professors. There is a third type of instructors, among whose number Dr. McGiffert is eminent. They aim, not to create an atmosphere, nor to impart certain ideas, but to stimulate men to search for truth and to guide them in the processes involved. The students who have worked under such instructors leave their academic life, not with any greater polish, perhaps, and not with any great store of new ideas, but with a certain power to gain ideas for themselves and even to obtain in contact with the rougher life of the world a fitness for life which is better than polish.

In the study of the History of Doctrine, for instance, the effect of Dr. McGiffert's instruction was to enable a student to see the process by which religious thought was developed in successive generations, and therefore to form, by a process within his own mind, an organized body of thought for himself. The result of such study in the student's mind might radically differ from the result in Dr. McGiffert's own mind; that, apparently, made no difference to him, if he only were satisfied that the student had, of his own volition and by his own methods, brought about the result for himself.

It is easy to see what spiritual influence such teaching has. In the first place, students under Dr. McGiffert realize their ability to enter independently the domain of truth—that domain which it is promised that the Spirit will not force upon us, but rather lead us into. They gain, therefore, a steadiness that is quite impossible to those who follow now one leader and now another; they are not disturbed by changes even in their own beliefs, for they have gained their beliefs through a process that involves change. To them leaders are the various voices of the one Spirit; changes are landmarks that indicate the one Spirit's guidance. In the second place, those who have sat under Dr. McGiffert's teaching have received thereby a new portion of courage, partly by impact with his own fearlessness. One cannot be in the society of a brave man without absorbing some of his bravery. More especially, though, these students have learned to be courageous in the very process of independent thinking. If a man is convinced that he has the right to make his own path, that it is his duty to exercise that right, and that in exercising that right he has the same spiritual guidance which any other man has, he cannot fear the incidents or accidents that befall him on the way. Finally, these students have gained through the instruction of Dr. McGiffert an invigorating breadth of view. To them such different men as Clement of Alexandria and Tertullian, Sabellius and Athanasius, Calvin and Wesley, were not straying aimlessly, but approaching the truth from different directions, and therefore in their very diversity found their unity in the truth. Likewise these students have come to the consciousness that their very independence gives to them this same solidarity, and enables them to understand one another better. Each one realizes that others differ from him only in order that the approach to the truth from all sides may be complete.

Dr. McGiffert's learning (which, by the way, he never displays, but simply utilizes), his great industry, German in its persistance and painstaking, and, above all, his religious insight, which illumines all his work, add effectiveness to all that he does. These, however, are not what makes his influence distinctive. It is rather his wise and enlightened guidance, without the instrumentality of eloquence or great personal magnetism, of those who are in search for the truth. This influence makes for independence, courage, and breadth of view—traits which, together with the candor that is implied in each of them, are the best possessions of those who, in the work of the ministry, are called to be the prophets of to-day.

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FROM MANILA TO BACALOR

The Fourth Article in the Series on the Philippines

By Phelps Whitmarsh, Special Commissioner for The Outlook

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[It is possible that some of the readers of The Outlook may have seen a report published in the Manila "Times" to the effect that Mr. Whitmarsh had been, it was feared, either captured or killed, as he had not been heard from for some time, and was last seen at the front. The Outlook is happy to state that the report was unfounded, although Mr. Whitmarsh was for a short time within the enemy's lines. The following letter and others received from Mr. Whitmarsh were posted at a more recent date than that of the report; these letters contain exceedingly interesting accounts of events and engagements witnessed by Mr. Whitmarsh during the recent campaign in the north of Luzon, and of his observations elsewhere in the island.—THE EDITORS.]

THE last day of October, 1899, circumstances and rumors of the general advance of the army towards the north led me to begin my observations in Luzon by taking the train to San Fernando, in the province of Pampanga. From this point I planned to make my way slowly through the principal rice-growing districts to Dagupan, and thence follow the west coast to the extreme north of the island. Having found by previous experience that everything not actually worn by a traveler was impedimenta, I reduced the infinity of things that seemed necessary to a blanket, a change of underclothing, a camera, and a toothbrush. To the western-ocean passenger and to those who travel in civilized countries where transportation need not be considered, such a wardrobe may seem somewhat limited, but after one brief month of Philippine travel I found that even these few articles were far too many; for at this moment the toothbrush is the only remnant of respectability I possess. The rest of my belongings, together with a horse and a boy that I accumulated on the way, are either floating down some swollen river or are stuck in some one of the multitudinous mud-holes that lie between the Bay of Manila and the Gulf of Lingayen. All of which goes to show how foolish it is for a man to persist in trying to see this country before the rainy season has ended.

In spite of the month, the morning on which I drove over the Puente de España, and through the business quarter toward the starting-place of the train, was an exceedingly hot one. The air of the city was still and close, and though the sun was scarce a span above the horizon, the driver of the *quelis*, his horse, and his passenger perspired freely. But this is nothing strange in the Philippines. To think hard here is to sweat.

For convenience in loading, the trains were started from the Captain of the Port's office on the north wall of the river Pasig, which in these days is one of the liveliest places in Manila. Though crowds of white-shirted natives thronged the waterside, however, and though the river was blocked with anchored steamers, *cascos* with round bamboo awnings, *bancas* with outriggers, and dugout ferry and fishing boats, no work was going on; for the closing of the greater part of the island ports had laid up the vessels and practically suspended business. Only at the depots of the army Quartermaster and Commissary was any activity to be seen. Here gangs of "Chinos" and natives, superintended by soldiers, were busily engaged loading freight trains with ammunition, medical supplies, cloth, and rations for the expeditionary forces in the north. At the Custom-House, too, a number of Chinamen's effects were being overhauled. But for the rest, the hemp and sugar

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warehouses were idle, and, with the exception of a few indifferent venders of bananas and cigars, the people of the river squatted on their heels in groups, smoking cigarettes and chewing betel-nut, or disported themselves in the muddy water of the stream.

Much color was given to the scene by the plaited roofs of the cascos, which were used as drying-grounds for the gay-colored clothing of the people. The casco is a medium-sized cargo-barge or lighter, used principally for transporting freight up and down the rivers. It is propelled by poles from a bamboo staging or walk that runs along each side, and it is usually the home of from one to three families, who, like the river folk of many Chinese cities, are born, marry, and die afloat. From all sides came the sound of washerwomen beating clothes with flat hardwood sticks, after the fashion of the Orient; and occasionally one heard the cry of a carabao-driver trying to induce his huge-horned charges to hasten from their beloved element. All along the river walls, on every poling-stage and stairway, natives were washing their boats, themselves, or their clothes. If cleanliness be next to godliness, the Luzon Filipino is certainly in an advanced state. Wherever there is water, one finds natives swashing themselves. It is no uncommon sight to see women and children in Manila standing by a pump, well, or water-pipe, pouring buckets of water over one another; and whereas in the country districts of Cuba it is rare to see natives in clean garments, the reverse is the case here. Whether at work in the fields or elsewhere, every Filipino, man, woman, and child, seems to take a pride in looking and being clean. In personal cleanliness, indeed, they are infinitely superior to either Americans or Europeans of the same class, and, as far as I am aware, they are equaled in this respect only by the Japanese. Strange to say, however, this scrupulous regard for their bodies and raiment does not extend, among the lower classes, to their houses or their immediate vicinity. They appear to be wholly ignorant of sanitation, and regardless of the need of making the simplest kinds of sanitary arrangements.

As the railway, as far as Angeles, was in the hands of the army and was being used solely for army purposes, my pass was sufficient to carry me to any point south of Angeles without payment. I rather congratulated myself upon this until I reached the train, when I found that, owing to my late arrival, there were no seats to be had except on the corrugated iron roofs of the cars, which the sun had converted into veritable gridirons. In vain I searched for a seat through the cars containing troops, the officers' coach, and the cars set apart for hospital supplies, commissaries, boiled water, and the armed guard; all were not only full but had long before overflowed to the roof, where, after buying half a dozen newspapers for insulating purposes, I at last deposited myself with some two hundred other travelers. Precisely one hour after the appointed time of departure the train pulled out along the beach, passed through the burned district of Tondo, and left the city behind. And, for my own part, I was heartily glad to escape the stuffy, malodorous confines of the walled city and get a sniff of pure country air. Two weeks in Manila, even though one has plenty to do, is ample time to get a fair knowledge of it and its conditions, and to tire alike of Spanish cookery and the capital.

From the very first moment that I landed in the Philippines I found myself unconsciously comparing the country with Cuba. Both countries having been Spanish colonies for several hundred years, I rather expected to find them similar. In the main, however, I soon discovered that my expectations had been falsely based. Beyond the mediæval picturesqueness of the old city walls and Fort Santiago, the familiar Spanish signs over the shops, and a reminiscent odor that took me back to the other side of the world, there was no similarity. In Cuba proximity to the United States, and the fact that the entire population is of Spanish or African descent (the latter patterning after the former), have given the people at least a semi-European appearance, with the result that the eye finds little that is new or interesting in a Cuban crowd. On entering the Philippines, however, my first impression was that I was again in the Orient. Though stamped indelibly by four hundred years of Spanish dominion, chiefly apparent in their manners and in their religious observances, such as the wearing of rosaries and scapulars, the bright colors,

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the features and bearing of the people, are decidedly Eastern. They are Orientals, modified a trifle, perhaps, by contact with Latins, but still undoubtedly Orientals in thought, action, and general characteristics. Everywhere the stolid Malay type of countenance, beardless, somewhat flat-nosed, bristle-haired, black-eyed, and varying in color from yellow to the darkest brown, is preponderant. In Manila and most of the towns, however, there is a fair sprinkling of Spanish and Chinese mestizos or half-breeds, who, since they usually wear the native costume, are distinguishable from the natives only by their lighter tone and improved features.

As regards dress, the average Filipino contents himself with a hat usually made of finely plaited bamboo, white cotton trousers and shirt, and a pair of slippers without heels. Not infrequently the shirt is made of a native fabric woven from hemp, embroidered, and sometimes dyed red. Since most of the native weaving is thin and more transparent than gauze, the bare upper halves of the men who wear these garments in name only can be plainly seen, though in Manila an undershirt is generally worn.

In contradistinction from our custom, the Filipino shirt is never tucked into the trousers, but is allowed to hang down almost to the knees. This fashion, which looks ludicrous enough at first, is, after all, a very sensible one in such a climate; for it is cool. The funniest sight in the way of costume is to see the natives aping European styles. A black derby hat seems to be the chief badge of distinction, and it is generally as far as the Filipino goes. When worn with a stiffly starched shirt with the tails flying, trousers rolled halfway up to the knees, and a pair of royal purple or crimson slippers of velveteen, it completes a dress which for absurd incongruity I have not seen equaled. Socks or stockings are scarcely ever worn except by the better classes. The latter dress, like the Spaniards and other Europeans, in white duck or drill. The costume of the women is not only a rational one for such a climate, but also quaint and unique. The bust is covered with a short, gauzy *camisa* or bodice of cream-colored native cloth. It has very wide sleeves to the elbow, and is cut low enough in the neck to allow it to slip down and expose one shoulder. Beneath the camisa, and distinctly visible through the open meshes of the fabric, a white chemise is worn. The *saya* or skirt is generally of a gay pattern, and for indoor wear has a long train. In the street this garment is reinforced by an outer skirt called a *tapis*, which is merely a square of dark, glossy cloth closely wrapped about the body from the waist to the knees. The finish to a Filipino woman's toilet, and by far the most prized article of clothing she wears, is a stiff *pañuelo* or kerchief, which is laid loosely over the shoulders and pinned in front. The pañuelo, if means permit, is made of the famous *piña*—a fabric woven from pineapple fiber—and is often beautifully embroidered. Camisas and pañuelos, however, are usually of cheaper native cloths, which to the uninitiated look very much the same as piña. Except that the colors of the Philippine fabrics are admirably suited to the complexion of the wearer, I must confess that I can see no beauty in them, notwithstanding their high price. As far as a man is able to judge of such things, the only peculiarity about them is that they are transparent; and since transparent garments neither hide the form, prevent freckles, nor afford protection against the weather, why wear them at all?

Although the mestiza women and some of the natives comb their hair back from the forehead in a high roll and do it up behind in a knot, the greater part of the natives wear it loose, and look none the worse for it; for their tresses are unusually long and beautiful. As a whole, indeed, the dress of the Philippine woman is attractive and characteristic; and I think it augurs well for their common sense that, in spite of their long acquaintance with the Spaniards, few of them have adopted the wholly unsuitable fashions of Europe.

As soon as the train escaped from the straggling nipa-thatched huts of the city outskirts, and passed the now historic town of Caloocan, a flat landscape of the most brilliant green spread out before us. Rice-fields, still flooded with a few inches of water, and the grain not yet in ear, sped away to the purple hills both east and west. To the north, rising grandly out of the plain, was the inevitable blue dome of Mount Aryat, a landmark

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that can be seen from Manila to Dagupan. The fields, striped by the breeze with verdant waves of varying shades, were dotted with white-clad peasants tending the irrigating ditches; water-buffaloes, tied by the nose to a stake on the bank, wallowed in the mud-holes or soaked in the pools with only their heads in sight, and flocks of white curlews and snipe flew tamely from one patch to another. Everywhere swift, brimming rivers crossed the track and split up into a network of yellow streaks; and everywhere wide-hatted natives of both sexes were fishing. Some were bobbing in the growing rice for that curious fish which comes from no one knows where, lives no one knows how, and goes no one knows whither—the mud-fish. All that can be said of it is that it appears regularly as soon as the rice-fields are flooded, and that it disappears when the fields are allowed to dry for harvesting. Some were fishing in the streams from the banks and rude dugouts, others were driving fish into bamboo mat corrals, and still others were wading in the ditches with a bamboo affair shaped like a parrot-cage without a bottom, which they plunged into the mud before them at every step in what seemed to me the vain hope of encircling some unwary finback. Such hard-working and persistent fishermen as the Filipinos, and such a variety of ingenious devices for snaring fish as the Filipino employs, I have never seen elsewhere.

At each wrecked station—for the insurgents had done their best to destroy every building on the line—muddy roads ran back to some town or *barrio* (suburb) embosomed in palms and other dark-green tropical foliage; roads which were alive with native women carrying earthen water-vessels and baskets on their heads, and with solid-wheeled carabao carts thatched with matting and laden with the goods, chattels, and persons of families returning to their homes within the American lines; roads which showed the dense population of the province and gave me an inkling of the difficulties of transportation. Occasionally we passed a few picturesque nipa houses on stilts, or sighted the white dome or tower of a church, but for the most part the towns lay away from the railroad hidden among the trees. With frequent stops to leave fresh provisions and water for the troops, of which there were an average of fifty to the mile, the train slowly moved northward across the Bagbag River and through the stations of Polo, Giuguinto, and Malolos. Above this, the vivid green of the young rice was supplanted in places by fields of lighter-colored sugar-cane, and clumps of feathery bamboo, ribboned bananas, mangoes, cocoa and areca palms became features of the landscape.

When within two miles or so of Calumpit, a sudden volley from a small detachment of *insurrectos* hidden in a bamboo thicket about five hundred yards to our right gave us a momentary excitement. Instantly every man on top of the train threw himself flat upon the roof and began to swear. No one except a few Chinese peddlers, however, seemed to take the matter seriously; for the next moment every one sat up again and began to laugh. The bullets all went high over our heads, and by reason of their loud song were recognized as Remingtons. As the position of the insurgents could not be determined, no response was made to their volley; the train accelerated its speed somewhat, and ten minutes later we stopped at Calumpit, from which point supplies for General Lawton's division were being sent up river to San Isidro. Here, as at other stopping-places, we were met by a crowd of native women and girls with bananas, hard-boiled eggs, unappetizing native sweetmeats, and cooked fowls for sale. Macabebe scouts, the only military element of their costume a blue hat-band with the name of their corps upon it, cavalry and infantry officers, signal corps men, engineers, quartermaster employees, enlisted men in blue and brown, and hundreds of natives of all ages, swarmed about the little station. The train moved on over the Pampanga River after a stay of a few minutes, and about two o'clock we arrived in San Fernando, having made something less than forty miles in something more than four hours.

San Fernando, in times of peace, was an important and wealthy town. As a market center for the most populous district in the province, and having within its own municipal limits 20,000 souls, it was commercially greater than the capital—Bacalor. In the last insurrection against Spain, however, it received, with most of the other large towns in Pampanga, severe treatment; and though its fine

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old church is still intact, and there are still several stone buildings standing, the place is largely in ruins, and has shrunk to little more than a straggling main street boasting of two Chinese restaurants and a few bamboo fruit-stands. At one of these restaurants I found my vis-à-vis to be Professor Carl Mindt, the director and originator of the already famous Filipino Band. He was visiting the town in the hope of increasing the number of his organization from sixty members to one hundred. As an authority on musical matters, I asked him his opinion in regard to the talent of the natives, and was rather surprised to hear such an enthusiastic report. In Professor Mindt's judgment, the Filipinos, as a nation, are more musical even than the Germans. With the inferior instruments at their command, and with less than three months' instruction, he pointed out that the men he had taken at haphazard almost were already able to make better music than his own regimental band, or any other in the islands. He had no doubt that after a year's training a band of one hundred Filipinos could compete with any similar organization in the world. The Filipino is a born musician. He learns with extraordinary facility, and memorizes the most difficult pieces after playing them a few times. Moreover, he plays naturally, with intelligence, feeling, and expression. At present, when he cannot afford brass instruments, which is frequently the case, he manufactures them ingeniously of that most useful of all Philippine things—bamboo. Give him the same advantages as the Germans possess, and he will surpass the most musical nations of the earth. Such is the opinion of Professor Mindt. While my own judgment in such matters is of no value, I may add that I heard the Filipino Band play the "Cavalleria Rusticana" on the Luneta one evening in a way that I have not heard beaten even in symphonious Boston.

Perhaps for the reason that mankind in general, and sailors in particular, do things "with the sun," and naturally bear to the left, I found myself leaving San Fernando in a rickety *caromata*, with an eight-year-old native boy as driver, by the west road. My sole idea was to get into the country somewhere and travel slowly northward, picking up as much information concerning the people as I could on the way. In truth, I was drifting—not aimlessly, but without any set course. Hearing that Bacalor was but four miles distant, and that a rig could be hired, I engaged passage on the distressing vehicle already mentioned, for the sum of fifty cents Mexican. As the affair was without springs, I was relieved to find an exceedingly good macadamized road, evidently the main highway of the province. The outlying *barrios* and *visitas* of the two towns extended and met along the road; indeed, as I afterwards learned, the whole distance from Mexico on the east to Guagua on the west, a distance of some twenty miles, was lined with houses on both sides. From this it would appear that the population of the district is enormous; and in reality it is very thickly settled, but the number of inhabitants is not so great as the appearance of this road seems to indicate, inasmuch as the natives seldom settle in little hamlets or villages off the beaten tracks, but usually string their houses along the main routes of travel. Back from the road the whole country was either planted with rice or devoted to grazing purposes. I saw many large herds of carabaos and a few native ponies, but no sheep or milch cows.

The carabao, which is ever a source of interest and vexation to the newcomer, is invariably accompanied, when in the fields, by its attendant bird—the black martinico. It perches on the animal's back or head, and apparently fills the rôle of both vermin-catcher and sentinel. When used as a beast of burden, the carabao is harnessed to the cart or sledge by the simplest of methods. A stout piece of wood, made to conform to the shape of the animal's neck and attached to the end of the shafts, is dropped in front of the broad shoulders and kept in place by a short rope tied under the neck. The driver usually sits on the carabao's back, directing it with a single rein fastened to a ring in its nose, and urging it forward with cries and by digging his heels into the great beast's ribs. In color the carabao is a dusty black, though albinos are sometimes seen. It is sparsely covered with hair, and, in general, looks like an exaggerated cow with exaggerated horns. It walks with a slow, waddling gait, and carries its nose in

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the air as if it were swimming. Very naturally, the water-buffalo works best in the rainy season; in dry, hot weather it demands a bath every two hours or so. If this be omitted, the creature becomes incapable of further work, and often runs "amuck," using its formidable horns to clear a path until it reaches water. Though, as a domestic animal, and when handled by natives who thoroughly understand its peculiarities, it is docility itself, hunting the wild carabao is dangerous sport. When judged by our standards, the carabao as a beast of burden seems rather worse than nothing; but in reality it is the only animal suited to the conditions of the country and capable of performing the tasks it is set. In the wet season nothing on earth, unless it be an elephant, could plow the knee-deep sloughs of rice-fields or traverse the indescribable roads as does the plodding carabao. It is the mainstay of the Filipino in providing him with his daily bread, and his social salvation, inasmuch as it is his only means of becoming an agriculturist instead of a root and fruit eating savage.

Three-quarters of an hour's jolting in the caromata brought me into the town of Bacalor, where my first thought was to secure a lodging-place. After a good deal of questioning, I was accommodated by a Spaniard named Valdez, a lawyer by profession, and an intelligent and courteous gentleman. Though evidently poor, he placed a large, cool room at my disposal; and when I left, he absolutely refused any remuneration. He, like many of the Spaniards, had married a native, and, to judge from what I saw of their lives, the union was a happy one. In Bacalor, notwithstanding that I was less than forty miles from Manila, I found my poor command of Spanish of comparatively little benefit, as the greater part of the people spoke only Tagalog and Pampangan. All the better-class natives and the mestizos, however, knew Spanish; and two mestizas whom I met had a fair knowledge of French as well. As the house of Señor Valdez was typical of the better-class Filipino home, a few words may be given to its description.

The building was a large one in area, and of two stories. The lower story, which was of stone, was used solely as a storehouse and a receptacle for carts and carriages. On the upper floor, which was built of wood, were the living-rooms. The roof was high-pitched and thatched with nipa. With the exception of the general sitting and reception room at the head of the steps leading up from the courtyard, the whole house opened from one room to another, as do many of our flats. The Filipino house, in fact, is a flat; that is to say, it is a single floor containing sitting, dining, and bed rooms, kitchen, servants' quarters, and offices. The latter are not usually over the main foundation, but are in an extension built on poles at the back of the house, under which the horses are stabled. The sides of the upper story from the level of the plaited ceiling to within three feet of the floor were furnished with a double set of sliding shutters, by which means nearly the whole wall-space could be thrown open to the breeze. The inner set, being of wood, darkened the house when closed; the outer set took the place of windows, and were latticed with four-inch squares of flat, translucent sea-shells. As a means of tempering the glare of the tropical sun these shell windows are preferable to glass, although, of course, they cannot be seen through. Window-glass, except in the churches, is never used in the country, and only by a few shopkeepers with perishable goods in the city. The floors throughout the house were of broad, hardwood planks, polished by the constant passage of slippered feet, and resembling mahogany in appearance. Chairs, tables, wardrobes, benches, and beds, the only articles of furniture, were also made of native hardwoods, some very handsome in grain and color. The walls were whitewashed and hung with Spanish prints depicting religious subjects, and the bamboo ceiling had a stenciled decoration. The beds, like the chairs, were what we call cane-bottomed, mattressed simply with a sleeping-mat, and provided with three bolsters and a mosquito-net. One bolster was for the head, another for the feet, and the third was placed lengthwise in the middle of the bed to be used as a prop or in any other way the occupant saw fit. No blankets, sheets, or other covering were provided, or, indeed, necessary. In comparison with the furnishings of our own houses the Filipino interior has a decidedly bare look. There is, nevertheless, quite

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as much furniture as the climate and conditions demand; and the house is cooler and more easily kept free from dirt and insects by reason of its simplicity.

I think there are a good many of us who, when we visit a strange country, imagine that we can improve immensely upon the native customs and ways of living. We look scornfully upon things that are new to us, and secretly cherish the idea of educating the benighted foreigner to our own superior tastes. We plan to build a house exactly like the one we lived in at home, to sleep on a bed that is a bed, to eat porterhouse steaks three times a day, grow strawberries in the back yard, dress like a Christian, and show the natives what civilization really is. We try these things, and we suffer. Then we take the next steamer to the country we call "ours" with the firm belief that the strange land is still in a heathenish state and totally unfit for a "white man" to live in. The fact is, there are few of us who are able or willing to adapt ourselves to new conditions. We want our own little tin-pot way, and we want it quick. Depend upon it that if the people of a country eat rice, it is a good food for that country, and that if they allow their shirt-tails to fly in the breeze, sleep on mats instead of mattresses, or do any other peculiar thing, there is a good reason for it, and the sooner we conform, within reason, to the country's mode of living, the sooner we shall be comfortable.

Government for Our New Possessions

By Judge H. G. Curtis

Of the Insular Commission

HAWAII will give Congress no special trouble in directing the kind of government it should have. In fact, the annexation fixed its status as a Territory, or at least as a District, an integral part of the Union, and entitled it to a government under the Constitution; and its white inhabitants are citizens of the United States. The status of the people and the island group was determined then. It is too late now to question it or the consequences thereof. Besides, the existing Government with which the treaty of annexation was negotiated was dominated by people of our own race and tongue, mostly former American citizens. A class of people fitted for the management of affairs and acquainted with American laws and customs, they were already governing themselves as a republic, and they are as clearly entitled to the rights of a Territorial government as most of our Territories were when accorded the same rights; about eighty-eight per cent. of them can read and write.

But as to Puerto Rico and the Philippines, altogether a different question is presented. These people are of an alien race or alien races, with no sprinkling even of American blood. Territorial government presupposes eventual Statehood: (1) It means self-government, under our Constitutional restrictions. (2) It means the ballot, either universal or some form of restricted suffrage. (3) It means absolute free trade with the United States, and all control or regulation of trade removed, and no protection to the islands' infant industries; the flooding of our country with all the products or manufactures of the islands raised or made by the cheap and slave labor prevailing there. (4) It means declaring all the inhabitants of these islands "citizens of the United States"—at least all who do not owe allegiance to some country other than Spain, and all the Spanish who do not within the year qualify as citizens of the Peninsula; and all the children of these, and of Chinamen, Japanese, Portuguese, Spaniards, and others who are thereafter born on the islands, are to be at once American citizens, as decided by the Supreme Court in the United States vs. Wong Kim (Ark. 169, U. S. 654).

It is freely admitted by the advocates of Territorial government that by the American people, when the islands first came to us, no such consequences were contemplated, but it was supposed that these islands could and would be, for a

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term of probation at least, governed as colonies.

The Commissioners who made the treaty, and the Senate when it ratified it, had the same idea. The proposition of making them Territories opens up the whole question afresh, and new lines will be drawn, and many people who have favored expansion on this plan will join the opposition rather than accept all those propositions which they regard as calamities.

These people do not speak our language; they do not have anything in common with us. They belong to a different civilization; they have been born under a totally different system of laws, objectionable to us and to some of them, oppressive and barbarous and all that is obnoxious; but they know no other; all the knowledge they have of our laws is but a mere dream. We, with all our boasted intelligence, knew almost nothing of their laws and conditions till we sent Americans to them to investigate. Then our people were shocked; and to-day, with all this confirmation, the real facts, as reported, are scarcely believed. No one can fully realize the situation and yet advocate Territorial government. Puerto Rico is acknowledged to be far and away above the Philippines in character of people and general intelligence. Our Commissioners, after two months of diligent work and inquiry there, reported that not more than ten per cent. of the people could read and write. There was no actual data to go by, but this seemed so low to us that we accepted the native estimate. It seems we were much too liberal. General Davis, the acting Military Governor, says that in the elections he has held in the municipalities this summer, covering territory containing 500,000 people, under a test of being able to read and write or having paid $1.50 taxes in the last two years, only 30,000 could qualify, and all registered who could. That is six per cent.; and of these, he says, at least half qualified as taxpayers, and could not read and write. So we know, by actual test, that only three per cent. of all the inhabitants can read and write, and only three per cent. of the others have paid the small tax of $1.50 in two years. The property qualifications could not be made lower. Hence, a government by these six per cent. over the other ninety-four per cent. would not be a free government; it would be a farce, a fraud, in the name of liberty—in whose name many crimes have been committed. The United States ought not to allow this. Such a government would be an oligarchy. If, then, you make no limitations, you commit the welfare of the island to a horde of ignorant peons, who have never given a thought to government, but have simply been governed. This is too appalling to need amplification. General Davis further says that these elections, held by him under military surveillance, were orderly, because held in one municipality at a time, and he was present. But to hold all on the same day, or under civil jurisdiction without the aid of the military, would simply be impossible. The people know nothing whatever of the principle of the minority submitting to the will of the majority. As it was, General Davis had to issue a military order to suppress threats to kill and all sorts of disorder at some of the elections held. General Davis further estimates that not over one per cent. of the people of Puerto Rico know anything about the plans or administration of any government. A Puerto Rican, former Judge of the Supreme Court, and now Attorney-General of the island, said the other day that he did not think seven men in each of the five districts, to be elected as members of the proposed Legislature as proposed by the Foraker Bill, could be found who were capable of the duties of legislation. He said that perhaps three such men could be found in each district; but if the choice was left to elections, the ones chosen might not any of them be qualified. I have no doubt, from my own personal observation, that these estimates are more nearly correct than the estimates made last spring before any real attempt at fair elections had been made. If the legislation is to be on the lines of American law, I think the estimate is still too high. I find that the best lawyers, the best educated among them, have practically no idea of our system of laws and government. The masses of the people said to us everywhere in the island, "Only give us American laws, such as the people of the United States enjoy and have so greatly prospered under, and we will gladly accept them, and make no inquiries as to details. If they are like

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United States laws, it is enough for us; we will then study and obey them. We know we shall then be rid of the oppression we have always lived under and had to submit to. And also give us enough Americans for officers and judges to insure the administration on the American plan and as in the United States."

The idea of government that has been taught to them is—the king's officials to pay themselves big salaries and collect all taxes possible from the people. That the masses of the people have any rights has never entered into any plan of government with which these people have come into contact before the flag of the United States came to their shores. Only the very few, who hope to have a part as the governing class in continuing the old rule, are clamoring for Territorial rights.

Constitutional government means, and positively requires, trials by jury in all criminal cases and in all civil suits involving $20; and, in all cases of felony, indictment by a grand jury. None of these have ever been in existence on the island; hence none of the people, even those who can read and write—the three per cent. of the population—know anything about these things, or what the responsibility of a juror is; but they have lived in the midst of bribery and favoritism and been taught that these are virtues rather than faults. In this country, a foreigner, no matter how well educated, must live with us, under our laws and customs, for at least five years before he can sit on a jury, vote, or enjoy any of the rights of citizenship. Many people think this is too short a period; and no one has ever suggested making it shorter. Here the foreigner might be one of twelve jurors, but there these ignorant men would constitute the whole panel. Justice so administered would be a farce and an outrage.

This condition of things and the decisions of our Supreme Court as to the rights of the citizens of Territories, then, preclude the granting of a Territorial or District government, so that some other plan of government for these islands must be found.

Citizenship, of course, precedes government as a Territory, so that, before Congress assumes to give Territorial or District government, it must declare these people to be citizens of the United States. That is, all who do not retain allegiance to Spain or are mere residents and claim allegiance to England, Germany, or some other foreign power, and all children of such foreigners not in diplomatic service, born on the island, become citizens. This, at one fell swoop, deluges us with over 12,000,000 full-fledged "American citizens," thus manufactured from native Puerto Ricans, Spaniards, negroes, mulattoes, and St. Thomas and Jamaica negroes living in Puerto Rico. All the Tagalogs, Macabebes, negroes, Portuguese, Chinamen, who have secured citizenship in the Philippines, the Sulus, slave-owners and slaves, polygamists and pirates, and the great mass of uncivilized, priest-ridden, ignorant tribes of the hill country—all to be endowed with the inestimable privilege of "American citizenship." We must protect them in any foreign country to which they may go, even with the full power of our army and navy. We must protect all foreigners against any depredations by these "American citizens," or pay the damages. (We have quite enough of this in some of our own States.) It is possible that some of the one hundred and one barbarians in the hills might be excluded from citizenship; but the Sulus, with all their slavery, polygamy, and piracy, are as civilized people as the Turks are, and have a strong and substantial government, and we cannot exclude them, nor the great hordes of Aguinaldo's followers, if we give the inhabitants of these islands any form of Territorial government by act of Congress.

Free trade must, of course, follow any declaration or action which brings these islands within our boundary limits and makes them an integral part of the Union, because the Constitutional provision is imperative that rates of duty shall be uniform throughout the United States, and no duty can be charged on goods imported from any State. This includes Territories and Districts as well as States; otherwise we could collect in New York duties on goods from Arizona, and from New York to the District of Columbia or any other Territory. This is one of the fundamental provisions of the Constitution. It was the leading cause for calling the Constitutional Convention; it was the only reason assigned in the "Virginia Resolutions" which started the movement for a Consti-

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tution and a more perfect union. The islands of Puerto Rico and the Philippines can and would supply, with their soil and cheap labor, all the sugar which the United States could consume, all the tobacco which we could use, and all the semi-tropical fruits, rice, and many other things that could find a market in the United States. All would come in competition with the products of this land, which we have so long striven to protect. Free from all duty or control, all our tobacco industries in eight States, all the infant and projected beet-sugar industries, and all the fruit-growing of California and Florida, would be irretrievably ruined. Is the mere sentiment of giving to these people a Territorial government or legislation passed by Congress worth the injury to our own people and productions which it must entail? Are not our own people, who have made this country great, entitled to some consideration? Shall we be driven upon these rocks by the baseless cry of "Imperialism" or "Militarism"? Besides, the people of the islands will suffer as well as our own people. Puerto Ricans, at least, need the revenue from customs to carry on the government of the island. But little revenue from customs will be collected if everything comes in free from the United States. They will then have to borrow money to pay current expenses or draw from our treasury. Besides, they ought not to be reduced to the plane of mere producers of raw material. They should be encouraged to manufacture things for themselves, at least when they produce the material; and for this they demand and need protection, even against the wealthy factories of the United States. The duty should be reduced, regulated, not altogether abolished.

Let us not carry our desire to help others so far as to lose sight of ourselves. In raising to a better condition the low orders of the human race whom we find on our hands, let us not so lower the standard of American citizenship as to make it the laughing-stock of the world. Let us remember that it will take time, and much time, to bring this mass of ignorance up to our standard. Let us not rush headlong, sentimentally and with the "gospel of gush," into an irretrievable error. This question is young yet; give our people an opportunity to study it, and the people of the islands the opportunity to improve. In the meantime follow the example set with New Mexico and California; give them a full code of American civil and criminal law, as General Kearny did in New Mexico under the authority of the Commander-in-Chief, which arrangement Congress allowed to stand for five years, and which the Supreme Court of the United States upheld. (See Lietsendorfer vs. Webb, 16 Howard 178.)

The plan I advocate is as good a form of colonial civil government as any country has. The only military thing about it is the name and the authority. The army will be held in the background, and kept to be used only in case of need and when called for by the civil government. Thus we will turn to these people the soft hand of civil law and civil rule while wooing their love. We will challenge their respect, and leave something for them to strive to obtain.

But give them now the full control and you will have thrust them into internal strife and discord, and the demands for this and that will be imperative and unending.

The Heretic

By William J. Long

I love the Lord; I love my fellow-man.
Christ the gentle I adore.
And my soul's lowest whisper moves me more
Than hell or fears or dogma can.

What creed, then, or what church shall hinder me?
What power presumptuous place me under ban,
With love to God and love to man,
And eager eyes on Christ of Galilee?

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The Chicago Drainage Canal

By M. N. Baker

THE Chicago Drainage Canal is a far more comprehensive undertaking than is generally understood. Besides disposing of the sewage of a great city, it is designed to free its water supply from contamination, provide a magnificent water-power, and establish a ship canal nearly thirty miles long. The enterprise has many historic associations, an uninterrupted waterway from the Lakes to the Gulf having been the dream of the old French explorers, and, later on, the fond ambition of the early Illinois settlers. Geologists will recall the fact that once the waters of the Great Lakes flowed southward to the Gulf of Mexico. The restoration of this southern flow, at the opening of the present year, is by no means the first artificial attempt to that end that has been made since nature closed the old "Chicago outlet" to the Gulf. As we shall show further on, a channel has been discharging water from Lake Michigan into the Mississippi River and carrying with it a portion of Chicago's sewage more or less constantly for half a century.

The Chicago River has always been a menace to the health of the city. It has a sluggish current lakeward, except when freshets or a low lake level quicken it. When either of these conditions has arisen, there has always been, since the founding of the city, an ever-increasing quantity of accumulated filth to be swept out into the lake, augmenting the pollution of the water supply.

The necessity for a sewerage system became imperative in 1851–54, when the city constructed water-works to supplement or replace a small plant built by a private company in 1840. In 1855 E. S. Chesbrough made a report on sewerage which doubtless played an important part in winning for him the title of father of sanitary engineering in this country. He finally decided to discharge the sewage into the Chicago River, citing as an objection to putting the sewage directly into the lake "the supposed effect it might have on the water with which the citizens are supplied from the lake, if any of the outlets should be near the pumping station." Unfortunately for Chicago, his successors have not given as much weight as did he to this suggestion. It is interesting to note that one of the plans considered by him foreshadowed the present drainage canal, for it contemplated diverting the sewage through the Chicago River into "the proposed steamboat canal" and on into the Illinois River.

Not long had the sewage been discharged into the river before complaints arose of intolerable odors, and it soon became evident that the water supply was being contaminated. At this juncture, some time in the early sixties, the possibility of employing the Illinois and Michigan Canal as a relief to the river was suggested. This canal connects the Chicago River at Bridgeport with the Illinois at La Salle, and is a hundred miles long. It was built by the State of Illinois in 1848, as a partial fulfillment of the desire for a navigable waterway to the South. Lack of funds for the proper construction of the canal had resulted in a level channel across the divide between the Lake Michigan and the Mississippi drainage systems, instead of a gravity canal all the way with a constant current from the lake. In dry weather this level was fed by pumping from the Chicago River. The city authorities very soon noticed that when the pumps were at work the condition of the river was improved on account of the fresh water drawn in from the lake to replace that lifted by the pumps. Accordingly, arrangements were made with the canal authorities to set the pumps at work whenever the condition of the river became particularly bad.

In 1867 the city completed its first tunnel for bringing water from a point two miles from shore, supposed to be beyond all possibility of sewage pollution. Later events have shown that even a four-mile tunnel was not beyond the danger-line, so great did the pollution of the river become before adequate means were provided for its removal. For a number of years, however, the stench from the river itself and the complaints from the people along the canal and Illinois River were the chief

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sources of anxiety. To remove these offensive conditions, the city, at an expense of $3,500,000, lowered the summit level of the old canal. This work was completed in 1871. Great was the rejoicing of those interested either in navigation or sanitation when water from Lake Michigan, without the aid of pumps, resumed its ancient course toward the Mississippi. This channel, however, proved inadequate, and the joy was short-lived. Space forbids the recounting of the subsequent struggles of the city: how an immense tunnel, over two miles long, was built from Lake Michigan to the North Branch of the Chicago River, and huge pumps put to work in 1880 to force clean water into the river; how in 1884 the city installed a second pumping plant at Bridgeport to lift 60,000 cubic feet of water per minute from the sluggish and putrid river to the old canal; and, finally, how the conditions went on from bad to worse, until in 1887 a Drainage and Water Supply Commission was appointed to investigate the evils and suggest a remedy.

The Commission was composed of Messrs. Rudolph Hering, Benezette Williams, and Samuel Artingstall, the former being chief engineer. It recommended the construction of the drainage canal now so nearly completed. Like Mr. Chesbrough over thirty years before, the Commission carefully considered the utilization, or at least the purification, of the sewage on land, but, like him, found it financially impracticable. From ten thousand to fifteen thousand acres of land would be needed, and the nearest suitable area required lifting the sewage ninety feet and then conveying it twenty miles through conduits.

The Chicago Drainage Canal, the outcome of long years of agitation, has been under construction since 1892, and some of its minor parts are still unfinished. It is one of the greatest of the world's canals, and is surpassed in magnitude and importance by but few sanitary works. A marvelous variety of huge machines were used in handling the vast quantities of material which had to be moved, and a number of the most eminent engineers and contractors of the country have been connected with it. The present chief engineer is Isham Randolph.

The canal is about 28 miles long, has a minimum depth of 22 feet of water, and is from 110 to 220 feet wide on the bottom. Where excavated through rock, it will carry 600,000 cubic feet of water per minute, but in earth only half its full width and capacity have been provided. The rock section was excavated to its full width because it was more economical to do such work all at once; but the earth can be easily removed to the full width by dredges, after the canal is in use.

The new channel is between the old Illinois and Michigan Canal and the Des Plaines River. The river had to be diverted and its banks strengthened at many points to make room for the canal. Numerous bridges and other works were also necessary. Before the full benefit of the canal can be secured, the city must build intercepting sewers to divert the sewage which now goes to the lake.

The cost of the new canal is already about $33,000,000, and more must be expended to enlarge the earth section to its full capacity. Before this can be done improvements must be made in the river below the canal, to carry the increased volume of water with safety. It is hoped that this work will be carried out by the General Government, as a part of the scheme for a large waterway to the Mississippi.

The sanitary advantages which Chicago will derive from this great engineering enterprise are apparent. But another question is involved: Has Chicago protected herself at the expense of the health of other communities? With the dilution proposed it would be most surprising if any offense to sight or smell should arise from the drainage canal, properly operated, while positive injury to health from bad odors is even less likely. The real danger, if any, is that the water supply of some town on the Illinois or Mississippi River will be infected with typhoid fever germs from the sewage of Chicago. Until St. Louis is reached, some 375 miles below Chicago, there are but a few small towns deriving their water supply from these rivers. Chicago could better afford to filter or double filter the supply of these towns than change its system of sewage disposal; so only St. Louis need be considered. While it may be no justification to Chicago, if Chicago need justification for its course, the fact remains that St.

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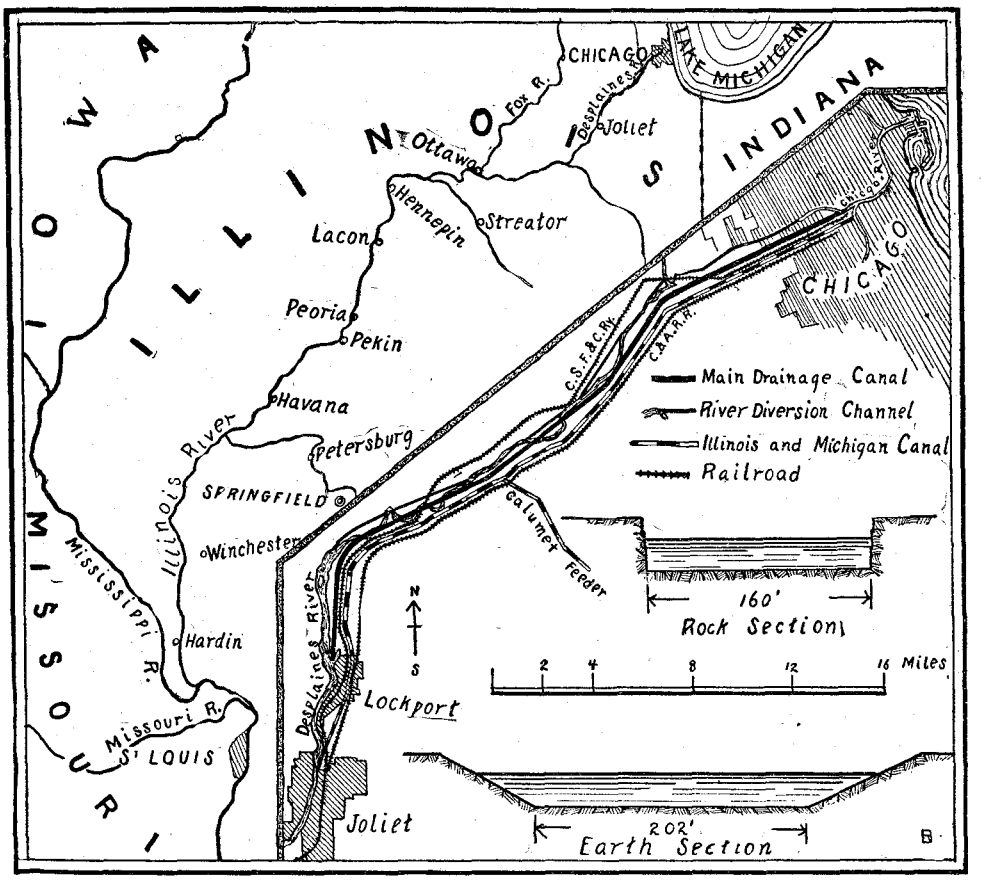

The section of the map on the lower right-hand side shows the general plan of the Chicago Drainage Canal. The other section shows the course the drainage takes into the Illinois River and thence into the Mississippi.

Louis ought to filter its water supply, and was so advised more than thirty years ago by James Kirkwood, an eminent engineer whom it sent to Europe to study the subject. Most well-informed engineers would prefer the Mississippi River water, including Chicago's sewage after its great dilution and journey of four hundred miles, if thoroughly filtered, rather than the same supply unfiltered, with Chicago sewage out of the case, but that of towns much nearer by still discharging into it as at present.

On the other hand, St. Louis cannot be blamed for entering a vigorous protest against having the sewage of Chicago sent past its water-works intake if that course really endangers its water supply or increases the cost of purifying it. But the city is open to serious criticism for having so long delayed action designed to avert the dangers, real or supposed. The Drainage Canal was authorized ten years ago. Moreover, as has been previously pointed out, some of the foul waters of the Chicago River have been flowing towards St. Louis ever since 1848, and since 1884 huge pumps have been forcing large volumes of black and putrescent liquid that way, with far less dilution than will be afforded by the new canal.

To the general proposition that no stream should be fouled by sewage all will agree, but the fact remains that sewage must be placed either in water or on land, and that either method, scientifically conducted, will result in injury to no form of life, animal or vegetable. A moment's reflection will make this obvious, for otherwise all life on this earth would have vanished long ago through the wastes due to its predecessors and itself.

Ultimately, all methods of sewage disposal are by land treatment, or by dilution in water. The so-called purified sewage from sewage farms finds its way

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into some stream, sooner or later. Moreover, no greater misconception exists than that which designates as waste the discharge of sewage, in properly regulated quantities, into river, lake, or ocean. It is all utilized sooner or later by the lower forms of organized life, and is eventually transmuted into food for animals and man. The dilution, in the case of the new canal, will be on the basis of a flow of one cubic foot of water per minute to each five inhabitants of the city, or over 2,000 gallons will be used for dilution per capita.

Returning, in conclusion, to the drainage canal, its beneficial effect upon the sanitation of the city seems assured. As a waterway, much remains to be done further south before it becomes fully available, and nothing definite to that end is in view. The matter of water-power is already in a fair way of being settled by a lease to the city of Chicago on the part of the Trustees of the Sanitary District, which district is mostly within but partly outside the city limits. As to the effects of the canal upon the level of the Great Lakes, the discussions pro and con already printed would fill many numbers of The Outlook. About all that can be said with certainty is that the exact effect is unknown and that the data for its determination are not in existence and will not be until brought out by actual experience. Even the lapse of many years may not tell the whole story, owing to the uncertain fluctuations of lake levels and other governing conditions. It is interesting to note that a dam has been proposed, in all seriousness, across the Niagara River to maintain the Great Lakes at a constant level, and eminent engineers consider that such a plan could be carried out at relatively small expense—far more cheaply than the dredging operations prosecuted at many points to counteract the effects of low water on navigation.

Scripture Inspiration and Authority

By the Rev. S. D. McConnell

TEN years ago Professor Thayer, of Harvard, spoke thus to his hearers:

But inquirers, you tell me, demand certainties. They clamor for immediate and unequivocal answers.

Doubtless, and overlook the fact that Divine Wisdom rarely vouchsafes such. If God's Book had had the average man for its author, no doubt it would have abounded in direct and categoric replies to all questions. The most complicated problems of time and eternity would be solved by a process as simple as the rule of three! But, alas! impatient souls, His people do not get into the promised land that way.

Nothing is more pathetic than the centuries-long reluctance of Christians to admit the elemental truth of their Master's teaching. He came to set his people free, but they shrink from the responsibility of freedom. He assured them that they were no longer servants, but children; whereupon they long for the minute directions which a master gives to a slave. In a word, they have persistently sought for an "Authority." It is so much easier to live by rule than to live by spirit. At least it seems to be easier. In point of fact, the distinguishing feature of the religion of Christ is that it vacates all external mastership, turns the individual soul in upon itself, and declares that by so doing it will find itself face to face with God. It has been well said that of the words which express religion, neither the verb "to love" nor "to believe" has any imperative mood. Christianity is loving and believing. In neither can any "Authority" coerce, not even God! One loves the things which he himself finds lovable; he believes the things which for him are believable. In the presence of an Authority he may be silent, or he may lie to the authority, or he may lie to himself, but the absolute situation remains unchanged.

There have been three conspicuous pretenders to the monarch's throne—the Church, the Bible, and Reason. To speak more accurately, they have not been pretenders so much as they have been worthy monarchs whose scepters have been thrust into their reluctant hands by prophets who have known the Master's wish in the case, but have yielded to the people's cry,

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"Nay, but we will have a king over us." Each of these has in turn played the tyrant, but it has always been because the people would have it so. Dr. Martineau has championed the cause of Reason as the legitimate occupant of the throne as against the claims of the Church and the Bible. Cardinal Newman has fought for the authority of the Church. A hundred Protestant champions have maintained the Westminster dictum that "the Scriptures of the Old and New Testament are the only rule of faith and practice." With all reverence, I believe and say that the Master would have cried, "A plague on all your houses!" I would not be misunderstood. The Church, the Bible, and Human Reason all have their necessary place and function in the economy of Christ's religion. But that function is not properly stated by the word "authority." Authorities they are not. Guides, interpreters, if you will, but masters, no.

Four centuries ago a large and influential portion of Christendom revolted against the tyranny of the Church. They did not thereby cease to be Christians, nor did they cease to be Churchmen. They simply asserted that they who had been made free men in Christ Jesus were not to be brought into bondage by any spiritual master. A large portion of the Christian world believed then, and believes yet, that this revolt was a rebellion against God. They cannot think of it as a Reformation. They see in it a form of that same lawlessness which caused Satan to be cast out of heaven. This is fundamentally the question at issue between Protestantism and Papalism. Strictly speaking, Rome has only one doctrine; that is, Submit yourself to authority. Protestantism is essentially the assertion that the Christian is the *friend* of the Master, and no longer a servant who knoweth not what the master doeth. This position was consistently and valiantly maintained by the early Reformers. So far as obedience to the Church is concerned, they have not yielded yet. Obedience to the Churches' commands, *as commands*, cannot to-day be secured in any portion of Protestantism. It is every year becoming more difficult to secure by Rome.

But the burden of freedom is very onerous. Before the second generation of the Reformers had passed away, a movement had set in which had for its unconscious purpose to set the Bible upon the same throne of authority from which the Church had been rudely thrust. The Bible was less fitted for that office than the Church had been, nor had it theretofore been regarded in that aspect by Catholic tradition. But the people had begun once more to cry, "Nay, but we will have a king over us." It was then that the doctrine of "Inspiration" began to be exploited. The Bible was first enthroned as "authority," and thereupon its "inspiration" was urged to establish its legitimacy. The whole development of the dogma lies within the seventeenth and the first half of the eighteenth century, as any one who will take the trouble may read. During that time the *Literæ Scriptæ* were confirmed in a position which they have held until our own time. The Bible came to be called the "Word of God." It became a palladium and a charm. The theologian thought of it as a complete and final transcript of God's law and purpose. The common people adored it as a fetich. It came to be kissed in the court-room as the sacred thing which alone could invoke truth. It was appealed to as not only the ultimate but the immediate arbiter in every question of faith and conduct. Without its presence in its entirety it was believed that no people could know God. By its distribution it was believed that that Gospel could be spread abroad whose Founder had decreed that it should be propagated only by the contact of living man with living man. It came to hold the place in Protestantism which the Koran holds in Islam. And all this without its own consent, and even against its plain protest!

Just now a large portion of the Protestant world is disturbed by what it thinks to be a breaking away from the authority of the Bible. Is the apprehension justified? What has caused the fear? What will be the outcome of the movement? Of the ultimate issue there can be little question. The servant will be handed down out of the seat of the king. The Scriptures of the Old and New Testament are the product of that long and wide movement toward God, at the center of which stands "God manifest in the flesh." The Church is that great company of faithful people, from every age and every clime,

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organized and unorganized, conscious and unconscious, who, by thought, word, and deed, contributed to the bringing in of the kingdom of God. The Bible is the literature of a movement. The movement produced the literature, and not conversely. The movement is superior to the literature and controls it. The literature gains its peculiar character from the unique quality of the movement. The movement is the master and the Book is the servant. Within a certain very circumscribed area inside the Church, and within about three centuries of time, the servant has been unwisely elevated into a position to which it never claimed title. This action has been confined solely to a portion of Protestantism within Great Britain and the United States. The task now is to remove the Bible from the unwarranted place assigned to it, and to do this in such manner that it will not suffer diminution of the honor which belongs to it of right and in its own place. But the task must be done.

Two classes of people within the nominal frontier of Protestantism fiercely oppose the doing of it. These are, first, the extreme Protestants, whose whole fabric of religious thought is so based upon the idea of an infallible written revelation that they cannot conceive the fabric standing when the foundation should be withdrawn. The other is a comparatively small group of Churchmen who are so enamored of the very principle of authority in religion that they cannot abide question of any authority, even though it be one of which they themselves take small heed. These two join their voices in an outcry against the same kind of dealing with the Scripture which has been freely allowed always and everywhere within the universal Church, with the exception of the limited time and area above mentioned. But the majority is against them. All Catholic tradition is against them. The Bible itself refuses to side with them. The result is foregone.

But what, then, becomes of the "Doctrine of Inspiration"? To this I reply, The Catholic Church *has* no doctrine of inspiration. It has the fact. But it has never defined the fact or elevated it into a dogma. Only within the limited time and area before mentioned has this been done. Hence it happens that only within that area is the present perplexity felt. The Eastern Church cannot comprehend the difficulty. The Roman Church is untouched by it. The Anglican Church is disturbed by it only to the extent to which she has informally committed herself to a Protestant dogma. Officially she does not recognize any dogma of inspiration. She is content with stating what books are included within the sacred writings, and with declaring that no belief is to be exacted as a condition of membership which is not recognized in them.

That the threescore little books bound up together in our Bible possess a unique quality has always been recognized by those who were qualified to discern that quality. It is because they possessed this quality that they survived while their contemporary writings have perished. But the name by which this quality shall be called is quite another matter. The word "inspiration" suited the fact well enough so long as the word retained its original indefiniteness of connotation. It is a serious question now, however, whether it can be happily employed within the area where it has been so long misemployed. It misleads. By ancient and universal usage, "inspiration" was credited to certain men who spoke or wrote. By local and modern usage, inspiration is attached, not to the men, but to the thing spoken or written. A legitimate metonymy has created an illegitimate dogma. That certain men of old spake as they were moved by the Holy Ghost is beyond question. But the impulse of the Spirit of Holiness is a moral and not an intellectual one. It does not guarantee accuracy, but it is recognized by the moral sense of the hearer. This is why the words of some men have survived and are a living force in the moral movement of the race. The *men* were inspired.

But what authority shall decide which men have been inspired, and what writings possess the unique quality due thereto? I reply, no external decision can determine. No decree, no council, no *obiter dicta*, can attach the label "inspired" to any book with the certainty that it will adhere. The final appeal is to the Christian consciousness. When that has spoken, a General Council can but register its decree. It may be that in certain instances its voice has not been waited

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for, or that it has been constrained by ecclesiastical pressure, or that a judgment has been made by a passing authority against its silent protest. No doubt. But the simple fact that a literature fragmentary, incomplete, undistinguished by literary skill or intellectual brilliancy, has remained through the centuries a constant, living stimulus and corrective to the world's conscience, establishes its origin from the Spirit of Holiness. It is true that the Church lived for several centuries without it; that it would not perish were the Bible to be lost. This is but to say that salvation is not made contingent upon the ability to read and write. But when all is said, the fact still remains that the writings which we *call* sacred *are* sacred. Not because they burst into the world through any earthquake of divine visitation, not because they are sent forth by any mighty blast of ecclesiastical wind, but because in them speaks the still, small voice, at the sound of which every true prophet and man of God covers his face. What authority they possess rests upon this fact. The capacity to inspire is the only and the sufficient evidence of inspiration.

But this quality which they possess, they possess in unequal degree. Whether or not any may perchance be included in the Canon which possess it not at all only time can show. But this would require long time. Even a possession of twenty centuries' tenure does not establish an indefeasible title. And a General Council in the thirtieth century would have just the same power to pronounce the Christian judgment in the premises, and, if need be, to reverse a previous judgment, that a Council of the fifth century had to reverse one of the third. There is no such thing as prescriptive right in the kingdom of Christ.

If it be objected that this way of thinking vacates the Holy Scriptures of all divine authority, two answers are forthcoming. The first is that this is the way in which the Church throughout all the centuries and to-day has regarded and does regard them. The only exception in time is the three centuries last past, and in space is a portion of the Protestant world of Great Britain and the United States. The other answer is, It does vacate them of all authority except this intrinsic power to inspire. It rests content with the doctrine of the Apostle that "every God-breathed writing is profitable for teaching, reproof, correction, and instruction in righteousness."

In righteousness; not in science, not in history, not in geography or ethnology. To this, which is essentially the Catholic doctrine of Holy Scripture, what can criticism or scholarship do? What if it should appear that the human race began ages before Eden, or that Moses did not write the Pentateuch, or that there were two Isaiahs, or that the Gospel which goes by his name was not written by the beloved disciple? Proof of these things would no more touch the intrinsic quality by which the books live than the discovery that the alabaster box had been carved at Babylon and not in Jerusalem would affect the fragrance of the precious nard contained therein.

We have come to a time in the history of the Christian world when nothing but realities will be tolerated. Only those things can be accepted as sacred which awake the sense of reverence. Only those things are inspired which can themselves inspire. There need be no fear to submit the Christian Scriptures to this test; nor need any one futilely imagine that he can secure exemption for them from this test.

I would add a word, moreover, about the attitude of Churchmen toward this question of Holy Scripture. One looks with a mixed feeling of amazement at the spectacle of the Bishops of Springfield and western New York joining their voices in the outcry against Dr. Briggs. One is tempted to invoke the dead tongues of Newman or Ewer or De Koven to warn them that they are shouting with the wrong side. Even their rage at Broad Churchmen ought not to seduce them to tear down their own house. The governing principle of that which is called the Higher Criticism is the belief that the literature of the historic Church is the product of the historic Church. But this is also the Catholic doctrine of Holy Scripture. The High Churchman ought to see that if the *ipsissima verba* of the Canon be erected into an authority which may not be canvassed without sacrilege, the real foundation for the Church's order and structure will be vacated. This was the contention

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of the Elizabethan High Churchmen against the Puritans. This was Hooker's ground in his reply to Travers and Cartwright, and he writes this for the heading of his second book: "Concerning their position who urge reformation in the Church of England, namely, that Scripture is the only rule of all things which in this life may be done by men." This was the position of Seabury and Hobart and Bishop Hopkins. None of these men, I can but believe, would have permitted themselves to be so infatuated with the principle of "authority" as to allow themselves to become the allies of the descendants of the Westminster General Assembly.

The question of Holy Scripture is one which the High Churchman *who knows the ground upon which he stands* is not vexed by. It does not touch him, so long as he keeps out of questionable company. It is open to him to say to the scholar, "God speed you, lay bare the truth, analyze the documents, identify the authors, fix the dates, lay bare contradictions, convict the spurious if there be such, take them to pieces and arrange the parts in chronological order if you can. None of these conclusions can touch the thing for which *we* use and revere the literature of the kingdom of God."

But if neither the Church nor the Bible nor the reflective Reason are authorities before whom the soul must bow itself, then where is a master? At this point we want to examine more carefully the word used. There is a fatal confusion in the popular use of the word "authority." I have used the word throughout in its etymological sense. An authority is a master who can get himself obeyed under penalty. In the region where this discussion moves, only a *de facto* sovereign is worth considering. A mere *de jure* authority is of no consequence. Now, in most of the discussion concerning the "Seat of Authority in Religion," men have been content with spinning academic arguments to prove the legitimacy of this or that "authority." One has been content to prove that men should "hear the Church;" another, to prove that "the Scripture is the only rule of faith and practice;" another, "that men should be governed by the deliverances of right Reason." They are beautiful arguments, but they are like the fine-spun pleas of the nonjurors for the "divine right" of the impotent Stuarts. What is wanted is an authority which can get itself obeyed under penalty. And that is precisely what none of those above mentioned can do. My quarrel is the same with the bibliolater, the ecclesiastic, and the rationalist. They all, and all alike, sit down satisfied when they have reached an authority which in their opinion *ought* to be final. What difference whether it ought to be or not, if it is not?

The real vice of all these champions of "authority" is that they cannot admit the reality of God governing directly. They have the feeling that a moral cause can go before the Almighty only on appeal from a lower court. The contention of Jesus is that God has original jurisdiction, and that he has machinery for communicating his judgments. This is what the Jews could not take in. They lived by "authority." The priest, the lawyer, and the scribe spoke to them the final word. When Jesus bade them venture immediately into the presence of God their Father, they were shocked and scandalized. His disciples, however, gathered courage to follow him, and so were made free men in Christ Jesus. In the centuries since, they have always tended to grow weary of the burden of liberty, and to turn to the ecclesiastic, the scribe, and the logician, begging to be ruled.

The real authority in the moral sphere is the actual concurrence of the will of God with the moral consciousness of the individual. Whenever this concurrence is reached in any particular case, the individual recognizes it. He may not obey it, but that is because he prefers to bear the penalty rather than to do God's will, but he knows that the King has spoken. He knows it just as the organ-builder knows that a pipe speaks the right note. He may be long in finding the note. He tries it with the octaves above and below; he tries it with other stops and combinations. For a time there are discords and vibrations. But at last the pipe gives the sound which the tuner has been striving for. When it once speaks aright, there is no longer any doubt. The music and the organ fit together, and the player has the same certitude of musical truth that he has of his own being. The authority has spoken. In the moral

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sphere one who seeks finality in truth and duty brings a question before the reason to test its reasonableness; before the Bible to see whether or not it accords with the moral movement of the kingdom of God; before the Church for the contemporary opinion of the brotherhood of righteousness. He seeks for the harmonious testimony of all the parts of the whole great organ of life that his voice is attuned to the music of God. When he has found it, he is satisfied, for he knows what is truth and what is duty.

The Church, the Bible, the Reason, are ushers to bring the soul into the presence of the King. Who asserts for them an authority of their own wrongs both them and their Maker.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Age of Johnson (1748–1798). By Thomas Seccombe. The Macmillan Co., New York. (Handbooks of English Literature. Edited by Professor Hales.) 4½×7¼ in. 366 pages. $1.

The latest volume in the series of "Handbooks of English Literature," edited by Professor Hales. It deals with the essayists, letter-writers, theologians, historians, dramatists, novelists, poets, political writers, and with the students of nature, of philosophy, and of economy, in the period between 1748 and 1798, embracing the work of two generations which had largely to do with the development of English prose, and especially of English criticism, with the later English comedy, and with the poets from Pope to Robert Burns.

Ancient and Modern Gardens. By Albert Forbes Sieveking, F.S.A. (Illustrated.) The Macmillan Co., New York. 5½×8¼ in. 432 pages. $3.

This is a pretty fancy—the gathering into a pleasing volume of scores of famous and little-known passages relating to the art of gardening and the literature of gardens. "The Praise of Gardens" is the sub-title, and one could wish that it had been used for the main title. There is much that is quaint and romantic and even rhapsodical in the quotations, which range from an Egyptian manuscript of B.C. 1300 down to Charles Dudley Warner and other moderns, and represent—to name but a few of many—such lovers of the garden as Solomon, Homer, St. Jerome, Erasmus, Sir Peter Lely, Taylor the Water Poet, Milton, Bunyan, Voltaire, Rousseau, Adam Smith, Goethe, Scott, Schopenhauer, Poe, Disraeli, Zola, Ruskin, Dr. Holmes, and D'Annunzio. Perhaps on no other subject could so many men of many minds be found in imaginative agreement. The historical chapters are eminently informative. The illustrations are charming, and every care has been exercised to make the book rejoice the eye as well as the literary imagination of the garden-lover.

Bismarck. By James Wycliffe Headlam. G. P. Putnam's Sons, New York. 5×7½ in. 471 pages. $1.50.

Ethical Sunday-School, An. By Walter L. Sheldon. The Macmillan Co., New York. 4¾×7½ in. 206 pages. $1.25.

Mr. Sheldon here describes a method of ethical teaching which, after various failures, has been successfully wrought out and applied. The false opposition which many conceive to exist between religion and ethics should lead no one to infer from the title of his book that his ethical Sunday-school is not also religious. It rather intimates the emphasis laid on ethical teaching and character-building—an emphasis not duly regarded in many a Sunday-school. Consequently, Mr. Sheldon's book deserves to be reckoned as a substantial contribution toward the improvement of Sunday-school methods. He can give points of value to almost any teacher, and a large part of the material in his book is available for use in the most orthodox school. We strongly dissent from Mr. Sheldon's idea that distinctively religious questions concerning God are to be deferred till the age of, say, fifteen. We are profoundly convinced that there is far more of ethical cogency in the personal conception, *God is the Moral Law*, than in the impersonal, *The Moral Law is God*. Nevertheless, we highly value his book as both stimulating and helpful in a line of teaching in which Sunday-schools are often deficient.

English Church, The. From its Foundation to the Norman Conquest (597–1066). By William Hunt, M.A. The Macmillan Co., New York. 5×7½ in. 444 pages. $1.50.

Despite the fact that, in these troubled days, the Church of England is besieged, now by ritualism, now by rationalism, there is a greater recognition than ever of the importance of that Church as a factor in England's national life, character, and institutions. This recognition ought to bring a proportionate welcome to the new history of the English Church, a publication of which Dean Stephens, of Winchester, and the Rev. William Hunt are the editors. The first of the seven volumes into which the work is to be divided has just been published, and is by Mr. Hunt. The period comprised extends from the foundation of the Christian Church in England to the Norman Conquest. The successive periods are to be treated by Dean Stephens, Canons Copes and Overton, Dr. Gairdner, and Messrs. Frere and Hutton. Of all periods, however, Mr. Hunt's is perhaps the most interesting both to the student and

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to the general reader, because we know least about that period; hence there is a certain inevitable appeal to curiosity. Again, there has been, in the lay mind at least, considerable uncertainty as to just how the English Church came into being—whether to believe one set of historians or another. Mr. Hunt says that Christianity was brought into Britain between 176 and 208. If the succeeding volumes equal the first in clear and cogent statement, the work as a whole will fill a need long evident.

Englishwoman's Year Book and Directory, 1900. Edited by Emily Janes. (Twentieth Year.) The Macmillan Co., New York. 4¾×7¼ in. 340 pages. $1.50.

This is the second year of the new issue of the reference-book which is edited by Emily Janes, Secretary of the National Union of Women Workers of Great Britain and Ireland; in other forms the work is twenty years old. One cannot but be astonished, in looking over the three hundred and fifty closely printed pages of condensed information of all kinds of special interest for women, to see the total amount of such information, and the great variety of clubs, schools, and other institutions in which women are supposed to be peculiarly interested. We think that nothing exactly corresponding to this directory is printed in this country, but there might well be such a work.

Foundations of English Literature. By Fred Lewis Pattee. Silver, Burdett & Co., Boston. 5×7½ in. 394 pages. $1.50.

Francis Bacon's Essays and Advancement of Learning. (Library of English Classics.) The Macmillan Co., New York. 5½×9 in. 422 pages. $1.50.

Certainly no essays are more fully entitled to a place in the "Library of English Classics" than these famous and still eminently readable as well as wise productions. The edition is also worthy of the essays. The type is notably clear, and the page-form and binding are excellent; in every way the volume is a dignified library edition.

Gleanings in Holy Fields. By Hugh Macmillan, D.D., LL.D., F.R.S.E. The Macmillan Co., New York. 4¾×7½ in. 252 pages. $1.50.

Although this volume is illustrative of Biblical scenes and incidents, it is not to be reckoned as merely one among many such. It is of peculiar value, as treating subjects for the most part of antiquarian interest, and leading into unfamiliar by-paths of Scripture study. Such chapters, for instance, as "The Rocking Stone" (the stone of Zoheleth, 1 Kings i., 9), and "The Stones of Cursing" (Balak's altars, Numbers xxiii., 1), are original studies of primitive usages and folk-lore. The deserved reputation of Dr. Macmillan's previous works is well sustained in this.

Golden Horseshoe, The. (Extracts from Letters of Captain H. L. Herndon, of the Twenty-first United States Infantry, on Duty in the Philippine Islands, and Lieutenant Lawrence Gill, A.D.C. to the Military Governor of Puerto Rico. With a Postscript by J. Sherman, Private, Company D, Twenty-first Infantry.) Edited by Stephen Bonsal. The Macmillan Co., New York. 5×7½ in. 316 pages. $1.50.

This work has as a motive the excursion of Governor Spotswood, of Virginia, across the Blue Ridge. As a memorial of this pioneering he gave to his accompanying cavaliers a symbol used as the book's title. With American expansion as a text, Mr. Bonsal has edited the supposed letters of two army officers, and these letters constitute an engaging and eloquent plea for expansion. Incidentally, we gain many an interesting bit of information concerning the British Colonial Empire, and Russia's development of her Pacific coast. The book deserves a wide circulation.

Henry Knox: A Soldier of the Revolution. (1750-1806.) By Noah Brooks. Illustrated. (American Men of Energy.) G. P. Putnam's Sons, New York. 5×7½ in. 286 pages. $1.50.

An interesting addition to an interesting series. Mr. Brooks always writes with facility, and has an excellent judgment in historical perspective and proportion. General Knox was both a notable figure in Continental Army days as the first United States Secretary of War and as the founder of the Society of the Cincinnati; he was also a man of strong individual traits, not free from foibles, but with high ideals of patriotism, principles, and conscience.

How Women May Earn a Living. By Helen Churchill Candee. The Macmillan Co., New York. 4½×7 in. 342 pages. $1.

The author of this book has carefully studied the opportunities and disadvantages of all the fields of labor which appeal to women of education and refinement, as well as those lines of professional work which presuppose artistic instincts. The first chapter deals with the foundation required for success in any line of work. The other chapters treat in detail the many avenues of employment in which education and training are the subfactors in success. With a clearness of vision which makes her book the more valuable, the author never allows her reader to lose sight of the fact that character is always the prime factor in business success. The book will prove a safe guide to many women, young and old, to whom self-support is a necessity.

In Excelsis: For School and Chapel. The Century Co., New York. 5×8 in. 304 pages.

In the Valley of the Rhone. By Charles W. Wood, F.R.G.S. (Illustrated.) The Macmillan Co., New York. 5½×8¾ in. 439 pages. $4.

The absence of a map is the first thing that strikes one in taking up Mr. Wood's delightful volume. While most European travelers are tolerably familiar with the Rhone's course, from its source to the Mediterranean, that familiarity will not make them regret this lack the less. The truth is that the more one depends upon a map the fonder he becomes of depending on it; even to those who have often traveled up and down from Avignon to Lyons and from Geneva to the Rhone Glacier there is a certain pleasure in fingering out the well-remembered turnings and twistings, not to be enjoyed by those less conversant with the Rhone's course. In the present volume the actual description of scenery does not occupy so large a space as one might anticipate; instead we have an account (once in a while rather over-detailed and little dignified) of the personal experiences of two travelers. While,

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as a whole, the book is a charming companion, we reflect wistfully on the work covering the same subject once planned by Robert Louis Stevenson and his friend Mr. W. H. Low.

Jew, The, and Other Stories. By Ivan Turgenev. Translated by Constance Garnett. The Macmillan Co., New York. 4¼×7 in. 322 pages. $1.25.

Five short stories of which nothing need be said save that they were written by Turgenev, an artist who never put forth crude or immature work. This volume completes the Edition of Turgenev in fifteen volumes which has been coming from the press for many months past. The translation is by Constance Garnett; a rendering so notable for fidelity, naturalness, and elegance that it was crowned by the London "Academy" as one of the foremost of recent literary achievements in England.

Jowett Lectures for 1898-99. By R. H. Charles, D.D. The Macmillan Co., New York. 5½×9 in. 428 pages. $5.

The critical features of this work distinguish it from others, as Alger's and Salmond's, on the same subject. A specimen will show how free is the author's hand. Mark xiii. presents to him "a very composite appearance." It contains two originally independent series of sayings, one relating to the trials of the disciples, the other to the political convulsions of Judea. Accordingly, verses 7, 8, 14–20, 24–27, 30, 31, should be removed from their present context. "These constitute a very short, though complete, apocalypse," which one may reasonably regard as not given by Christ, but as "a Christian adaptation of an originally Jewish work, written A.D. 67–68, during the trouble preceding the fall of Jerusalem." Without unqualified adherence to this analysis, we regard it as thoroughly reasonable to hold that the discourses of Jesus about "the end" have been somewhat colored by the Evangelists. On the other hand, Professor Charles is too hasty in saying that the expectation of Christ to return within the then current generation was not fulfilled. That depends on one's view of the nature of the return he promised. Was it to be in form, according to the apocalyptic view, or in spirit, according to the prophetic view, as he interpreted the return of Elijah (foretold by Malachi, iv., 5), as accomplished in the spirit of John the Baptist (Matthew xi., 14)? A very instructive and substantially correct analysis is given by Professor Charles of the Pauline eschatology, in which a certain progressive development has long been recognized, and in which he distinguishes four successive stages, in as many groups of Epistles. With occasional dissent, we regard this work as a solid contribution to the critical treatment of a subject that has greatly needed it.

Letters of Cicero. Translated by Evelyn S. Shuckburgh, M.A. The Macmillan Co., New York. Vols I. and II. 4½×7¼ in. $1.50 each.

A translation in four volumes aiming to give to English readers in a convenient and trustworthy form the letters of one of the masters of classical style. The correspondence of Cicero, whether it is viewed from the standpoint of the historian, the man of letters, or the student of character, is worthy of the closest study. Cicero remains, in spite of all his weaknesses, not only one of the masters of the classical form, but one of the most interesting characters among great statesmen and orators of the classical period.

Life of Edward White Benson. By Arthur Christopher Benson. The Macmillan Co., New York. (Illustrated.) 5½×8¾ in. 2 vols. $8.

Lute and Lays. By Charles Stuart Welles, M.D. The Macmillan Co., New York. 4¾×7 in. 103 pages. $2.

A volume of verse written for the most part in an easy and graceful way, but without any marked characteristics, either good or evil. The touch of tenderness and the touch of grace are, however, happily combined in many instances, as in this poem:

THE STAR OF AN EVENING

So gently fell her words
Upon my charmèd ear,
'Twas like a song of birds
Unconsciously we hear.

So calmly fell her gaze
Upon my wondering eyes,
'Twas like a dewy haze
That drapes the deeper skies.

So lightly fell her hand
Upon my open palm,
'Twas like a fairy wand
Dispensing heavenly balm.

So softly fell her sigh
Upon my tender heart,
'Twas like a last good-bye
When truest lovers part.

So nearly, yet afar,
Upon my night she shone,
'Twas like a falling star
That cleaves the dark alone.

Makers of Modern Prose. By W. F. Dawson. Thomas Whittaker, New York. 5¼×8 in. 302 pages. $2.

Marmion. By Sir Walter Scott. Edited by George B. Aiton, M.A. (Pocket English Classics.) The Macmillan Co., New York. 4×5½ in. 250 pages. 25c.

Midsummer of Italian Art. By Frank Preston Stearns. (Revised Edition.) Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 314 pages. $2.25.

Modern Apostles of Missionary Byways. By A. C. Thompson, D.D., Bishop W. P. Walsh, D.D., and others. Student Volunteer Movement for Foreign Missions, New York. 4¾×7¼ in. 108 pages. 40c.

Nathan Hale. By Clyde Fitch. (A Play in four acts.) R. H. Russell, New York. 5½×8 in. 100 pages. $1.25.

The putting of this play in book form renders positive service to all lovers of good literature. The calmness, the reserve even at the height of passion and appeal, the preservation of the atmosphere of the times depicted, the unfolding of the historical background, and the sharp outlining of the military crisis which made the sacrifice of Nathan Hale a necessity for the preservation of the army and the cause of liberty, show the hand of a master. Such a play as "Nathan Hale" goes far to disprove the charges against the modern drama.

Oriental America. By Ora Williams. Oriental America Publishing Co., Chicago. 5¾×8¾ in, 144 pages.

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Ovid's Metamorphoses with Ovid's Autobiography. Edited by William T. Peck, D.Sc. Ginn & Co., Boston. 4¼×6¼ in. 234 pages. 55c.

Paradiso. By Dante Alighieri. (The Temple Classics.) Edited by Israel Gollancz. The Macmillan Co., New York. 3¾×6 in. 418 pages. 50c.

These two volumes, the latest in the Temple Classics, present Dante's great work with the original text on one page and a translation in rhythmic prose on the opposite page, with ample notes.

Perry Pictures. "Song of the Lark" (Breton); "Oxen Going to Work" (Troyon); "Angelus" (Millet); "Madonna Granduca" (Raphael). The Perry Pictures Co., Malden, Mass. Extra size. 5 cts. each.

Plane Trigonometry: with Five Place Computation Tables. By Elmer A. Lyman and Edwin C. Goddard. Allyn & Bacon, Boston. 5½×8 in. 159 pages. $1.

Plant Structures: A Second Book of Botany. (Illustrated.) John M. Coulter, A.M., Ph.D. D. Appleton & Co., New York. 5×7½ in. 348 pages. $1.20.

Plays of Richard Brinsley Sheridan. (Library of English Classics.) The Macmillan Co., New York. 5½×9 in. 455 pages. $1.50.

A volume of octavo size but of very comfortable weight, printed from large type on a clear page, and substantially and tastefully bound. As the edition was prepared for the general reader, what the editor calls his "meddling" has been rigidly limited.

Pussy and Doggy Tales. By E. Nesbit. Illustrated by L. Kemp-Welch. E. P. Dutton & Co., New York. 4¾×7¼ in. 132 pages.

These stories are very cleverly told, but they violate every law that educators have laid down as requisite in children's stories, except that of good English. One must regret to have the language of the stories marred by the reference of "wetting" the bargain.

Ramayana: The Epic of Rama, Prince of India. Condensed into English Verse by Romesh Dutt, C.I.E. (The Temple Classics.) Edited by Israel Gollancz. The Macmillan Co., New York. 4×6 in. 182 pages.

A condensed translation in verse of the great Indian epic.

Raphael. By Henry Strachey. Illustrated. (The Great Masters in Painting and Sculpture. Edited by G. C. Williamson.) The Macmillan Co., New York. 5×7¾ in. 147 pages. $1.75.

Regeneration of the United States. By William Morton Grinnell. G. P. Putnam's Sons, New York. 5¼×7½ in. 145 pages.

Mr. Grinnell's sketch is partly historical, partly prophetic. The evil tendencies of the present time, both economic and political, run their course until our new colonial system gets us into war with Russia and Germany. In this our navy is annihilated, our seaboard cities captured, and our cause retrieved only by prodigious sacrifices. Then a new era begins; plutocracy is no more, and a vast co-operative system restores prosperity.

Reincarnation in the New Testament. By James M. Pryse. Elliott B. Page & Co., New York. 4¾×7 in. 92 pages.

The author's thesis is: "Each human being has lived in all the great races of the past, and will live in those of the future also." His aim is to show how this belief is justified by the New Testament teachings. A specimen of the exegesis by which he supports his view is afforded in John i., 49, where the words "beneath the fig-tree" are taken to mean "before you were born"—the "symbolism" being that of "the ripe fruit concealed beneath the leaf."

Rise of Formal Satire in England under Classical Influence. By Raymond Macdonald Alden. (University of Pennsylvania Series in Philology, Literature, and Archæology.) Vol. VII. Ginn & Co., Boston. 5½×8½ in. 264 pages.

A thesis presented to the University of Pennsylvania for the Degree of Doctor of Philosophy, covering one of the most interesting side-developments of English literary genius; a capital note-book for the student, because it collects a mass of information scattered through many books and forming part of the literary material of many periods.

Rounds in the Golden Ladder. By Rev. Elijah P. Brown. The Christian Standard Co., Ltd., Philadelphia. 5×7½ in. 270 pages.

Rubáiyát of Omar Khayyám: One Hundred Quatrains. Rendered into English Verse by Elizabeth Alden Curtis. Introduction by Richard Burton. Brothers of the Book, Gouverneur, New York. 4¾×7½ in. 72 pages. $1.

Scènes de la Revolution Française. By Alphonse de Lamartine. Selected and Edited by C. B. Super. D. C. Heath & Co., Boston. 4½×6½ in. 157 pages. 35c.

Shirley. By Charlotte Brontë. Introduction by Mrs. Humphry Ward. (Illustrated.) Harper & Bros., New York. 5½×8 in. $1.75.

Stage as a Career, The. By Philip G. Hubert, Jr. G. P. Putnam's Sons, New York. 4¾×7 in. 192 pages.

A sensible talk about the possibilities, troubles, and peculiarities of stage life; the social status of actors, the qualifications requisite for dramatic success, and similar topics.

Statistics and Economics. By Richmond Mayo-Smith, Ph.D. (Science of Statistics. Part II.) The Macmillan Co., New York. (Columbia University Press.) 5¾×9 in. 467 pages. $3.

The judicial qualities which distinguished Professor Mayo-Smith's treatment of the statistics of population in his preceding volume, entitled "Statistics and Sociology," are in a large degree manifested in the present volume dealing with the economic interests of society. Where the subject in hand relates merely to the production of wealth, and does not involve any of the living questions relating to its distribution, the author's judgment is as nearly final as one scholar's judgment could well be over so wide a field of inquiry. He has a wholesome hatred of hasty generalizations, and prefers to draw no conclusions rather than those which may easily be disputed. To some extent the same temper is preserved when he takes up the vital political questions upon which all men are partisans. Here, however, those whose sympathies are strongly with the poorer classes will be apt to find him uncritical in his acceptance of statistics urged in defense of existing conditions, while hypercritical in his rejection of those urged against contentment with the established order. When, for example, he discusses bimetallism, he admits that prices rose during the twenty-five years before 1873 and fell during the twenty-five years succeeding, but he refuses to find in these changes confirmation of the theory that the value of money is determined

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by its relative abundance or relative scarcity; and he even reprints an estimate that the stock of gold money in thirteen countries rose from $1,200,000,000 in 1873 to $4,100,000,000 in 1897, though the total amount of gold mined during this period and not used in the arts was barely half the difference between the two figures. In a similar spirit, when discussing probate court records showing a great concentration of wealth in New York, he alleges that these records relatively magnify the large estates, though he must know that the large estates are the only ones taxed, and the only ones which executors seek to minimize in their returns. Had he consulted probate court officers, he would have learned that the large estates are generally larger than reported, and the small estates (because of more frequent debts) are generally smaller. However, these are subjects upon which every investigator is more or less prejudiced, and Professor Mayo-Smith has at least made an unusually serious effort to deal fairly with his opponents. The work, as a whole, constitutes the most satisfactory encyclopædia of social statistics that we possess.

Story of Lewis Carroll, The. By Isa Bowman. (Illustrated.) E. P. Dutton & Co., New York. 4¾×7 in. 120 pages. $1.

Temperate Chile. By W. Anderson Smith. The Macmillan Co., New York. 5½×8¾ in. 399 pages. $3.50.

A pleasantly written account of a land strangely little known by our people.

Theism. By James Iverach, M.A., D.D. The Macmillan Co., New York. (The New York University.) 5×7½ in. 330 pages. $1.50.

This volume consists of the inaugural series of ten lectures given under the auspices of the New York University upon the foundation of the Charles F. Deems Lectureship of Philosophy. Professor Iverach treats the familiar problems of theism with freshness. He is critical, cautious, and clear. He is not satisfied with what he understands as monism, nor with any form of idealist philosophy which regards the unity of God and the world as quantitative. This unity, which it is the problem of theism to define, he regards as qualitative and social only. But as the quest will not be satisfied short of a unity in which every sort of relation is included, such a conclusion seems to leave the theistic problem still unsolved.

Theodore Beza, the Counsellor of the French Reformation, 1519-1605. By Henry Martyn Baird. (Heroes of the Reformation. Edited by Samuel Macaulay Jackson.) The Macmillan Co., New York. 5×7½ in. 376 pages. $2.

Professor Baird's writings on the history of the Huguenots are so esteemed that a life of Beza from his pen is most welcome, and the more so as neither in French nor in English has there been such a work accessible to the general reader. Memorable as is Beza's part in the drama of the suppressed Reformation in France, his name is more frequently on English tongues as the scholarly editor of the Greek New Testament, the sixth century MS. of which, called by his name "Codex Bezæ," and presented by him to the University of Cambridge, has been regarded with increased interest by recent critics.

Trois Contes de Noël. Madame Georges Renard. Edited by F. Th. Meylan. Ginn & Co., Boston. 23 pages. Paper bound, 17c.

Vicar of Wakefield. By Oliver Goldsmith. Edited by R. Adelaide Witham. (The Academy Series of English Classics.) Allyn & Bacon, Boston. 4¾×7 in. 243 pages. 40c.

Voices of Freedom. By Horatio W. Dresser. G. P. Putnam's Sons, New York, 4¾×7½ in. 204 pages. $1.25.

Mr. Dresser is an attractive expositor of the "New Thought," whose previous work, like this, we have had occasion to commend. By the "New Thought" he means a philosophy of life and conduct, idealistic in basis, practical in outlook and aim. One of its applications is to the study and healing of disease, but it is widely at variance with "Christian Science," with which some have carelessly identified it. Self-knowledge, self-control, self-culture, in the broad sympathies of a social life and a religious spirit, are its leading principles. "All, in fact, that the New Thought followers ask is that one live the Christ-life, and, living it, apply it in such detail that the whole being shall respond, physically, mentally, socially, and spiritually."

Whisperings of Nature. By Leonard G. Foster. Cleveland Book Bindery, Cleveland, O. 5×7 in. 104 pages.

Who's Who? 1900. An Annual Biographical Dictionary. The Macmillan Co., New York. 4¾×7¼ in. 1,092 pages. $1.75.

This compendium, which has now reached its fifty-second year, increases in usefulness annually. There are few volumes of greater practical utility in a newspaper or editorial office, and few reference-books in which the general reader can more easily and quickly find definite information about living people of importance. This English "Who's Who" has been the forerunner of an American volume of similar character, of which we have already spoken. In addition to the condensed biographies, there are many tables, lists, and appendices which add positively and materially to the value of the book.

Works of Jane Austen, The. (The Temple Edition.) The Macmillan Co., New York. 10 vols. Leather. 3×6 in. $8.

The distinction of the Temple Edition lies in its combination of dainty form with clear type, a small but elegant leather cover, and, in this case, of a series of colored illustrations. The works of Miss Austen have of late years appeared in many forms, a fact in which all lovers of literature ought to take genuine satisfaction; but they have appeared in no form more attractive and more tempting to the reader than the Temple Edition.

Works of Shakespeare. Edited by Israel Gollancz. The Merchant of Venice, As You Like It, The Taming of the Shrew, All's Well That Ends Well. (Illustrated.) The Macmillan Co., New York. Vol. III. 5×7¼ in. $1.50.

Works of Shakespeare. Twelfth Night, The Winter's Tale, Cymbeline. (The Larger Temple Shakespeare.) Edited by Israel Gollancz. The Macmillan Co., New York. 5×7¼ in. 405 pages. $1.50.

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Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

How are we to interpret John xix., 24, 36, and similar statements elsewhere in the Gospels? Are we to believe that those things were done for no other purpose than to show that the narrative is true, or are we to make allowances for the personal views (fallible) of the writers, and believe that the fulfillment of the prophecy is incidental, and only reflects credit upon the prophets for their farsightedness? G. T. L.

Such passages point out only one, and not the most important for us, among the many results of the experience of Jesus. It was, however, a point of special importance at that time to convince the Jews that their sacred prophecies had been fulfilled in the experience of Jesus. And so far as we can admit the fact of a virtual or approximate fulfillment of the Old Testament bards and prophets in any experience of Jesus, every such fulfillment must be regarded as included, along with other and greater ones, in the design of the providential order of the world, in which nothing that takes place can be regarded as undesigned.

In his very helpful book on Deuteronomy Dr. Harper says (p. 345): "In the early days" there was "a special inspiration of God which made the holy men of old infallible in their interpretation of the revelation received up to their day." Again (p. 350), "As prophecy is extinct in the Church." Would you consider these statements true? Do we not find the same characteristics now as before Christ, only in a fuller measure? L. M. E.

The heathenish procedure for which a divine sanction is asserted in 2 Samuel xxi., 1-15, is enough, apart from other cases, to shatter any such claim of infallibility. Neither is there any ground for asserting that prophecy is now extinct, whether one takes the modern popular view of prophecy as mere prediction, or the Biblical view of it as the inspired utterance of truth—a forth-telling which is inclusive of occasional foretellings. Divine inspiration is the same in all ages, past and present. What God ever does he does forever.

1. How do scholarly Bible students, such as Dr. Abbott, account for the stories of the Flood and the building of the Babel Tower, as found in Genesis? Is it all considered fiction? 2. If fiction, of what value is it to men? What does it teach? B. P. T.

To call it "fiction" is misleading. The Semites, like other races, had their prehistoric legends, in which early thinkers had endeavored to give an account of the origin of the world and of mankind. These legends the saints and prophets of Israel derived from sources of great antiquity, as the Chaldæan tablets show, stripped them of pagan absurdities, and made them in simplified form the basis of their teaching concerning the relation of man to his Creator in a spiritual and moral as well as physical point of view. For an illuminating view of the whole subject see Ryle's "Early Narratives of Genesis" (Macmillan, New York, $1).

Those heathen that never hear the Gospel, are they lost? If not, why carry the Gospel to them, and permit them afterwards to sin after they have the Gospel? Were it not better to leave them in the condition in which they find themselves? J. M. D.

God never condemns men for anything they are not responsible for. The heathen, if condemned, are condemned for not living up to their knowledge in the light they have. See Romans i., 21; ii., 14. Increased light increases responsibility. But were it therefore better to leave the heathen as they are, then it had been better if mankind had never emerged from the childhood of primitive barbarism.

Kindly refer me to the following books: 1. A very brief yet reliable Church history. 2. A work on Christian Evidences in which the evidence does not depend directly upon the Biblical narrative. C. F. K.

1. Sohm's "Outlines of Church History" (Macmillan, New York, $1.10; add 10 per cent. if by mail). 2. Row's "Manual of Christian Evidences" (Whittaker, New York, 75 cents).

L. S. E.—"Time was, time is, but time shall be no more," is the last line of a poem by William Marsden, an eminent Orientalist of English extraction, born at Dublin, 1754, "What is Time?" "I asked an aged man, with hoary hairs," etc. The poem can be found in "A Library of Poetry and Song," edited by William Cullen Bryant. A. M. S.

Other correspondents send similar replies, and one a copy of the poem, which we will forward to "L. S. E."

"L. S. E." will find The Brazen Head in Robert Greene's play, "Friar Bacon and Friar Bungay," saying in three "lines," its only ones, "Time is," "Time was," "Time is past." Possibly this isn't exactly what he wanted. B. P. H.

What little guide-book for boys and girls who seek to know the essentials of Christian faith can you recommend? F. D.

"Christian Teaching, Arranged for Convenient Use in the Instruction of the Young" (Dr. W. J. Mutch, New Haven, Conn., 10 cents).

The writer is very anxious to purchase two copies of a book called "One Woman's Mission and How She Fulfilled It. A Memorial of Mrs. Harriet E. Dickson. By the Rev. A. N. Arnold, D.D., Professor in the Baptist Union Theological Seminary, Chicago, Ill. (Boston: Henry A. Young & Co., 24 Cornhill. 1871.)" It has occurred to me that some of the readers of The Outlook might have copies of this work, and that their attention might be reached through your columns.

(Miss) J. L. ROCKWELL.
930 P Street, N. W., Washington, D. C.

W. W.—The paraphrase of the Twenty-third Psalm asked for may be found in "Church Harmonies Old and New," published by Universalist Publishing House, Boston, '95, as hymn 578. The author as there given is John Byrom. M. B. S.

Where can I find the "Ballad of Valley Forge," commencing:

"It was a night in winter, some seventy years ago"?
E. C. C.

"R. S. N." asks for the author of the couplet:

"The gate of heaven opens to none alone;
Save thou one soul, and it shall save thine own."

Whittier's poem "The Two Rabbis" closes with this couplet:

"Heaven's gate is shut to him who comes alone;
Save thou a soul, and it shall save thy own."
W. L. H.

Mrs. Agnes Lewis's translation of the Syriac MS. of the Gospels discovered by her, we would inform a correspondent who recently inquired for the same, is stated by the publisher to be now out of print, except in an expensive edition, in which the Syriac text is printed with it.

"E.'s" inquiry about "The Indian Philosopher" has been answered by several correspondents, and the replies have been forwarded to "E." Isaac Watts was the author of the poem.

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Correspondence

The South African War [1]

To the Editors of The Outlook:

With a considerable degree of interest, I have lately read your criticisms of British military mistakes and British defeats at Stormberg and Colenso and other parts; but I have failed to note any recent expression of The Outlook's views on the ethical aspect of this war in South Africa. The object of England in that conflict, in which she is putting forth the whole power of a great Empire, is either in accord with ethical ideals or it is otherwise. If England is in the right, then our American sympathies should go out to her, irrespective of kinship or past enmities. If, on the contrary, the English Government is carrying on a war of aggression and conquest—an "immoral" war, as Mr. Chamberlain not long ago declared such a conflict would be—then no considerations of selfish policy should prevent condemnation of her action. As one who has passed some years abroad, and who has seen the flag of England floating above her conquests in many parts of the world—in China, in Burmah, in India, and in Egypt—perhaps The Outlook will permit a subscriber to say why he feels a difficulty in according to Great Britain that moral justification for her present policy which she asks us to bestow.

In the opinion of The Outlook, are there not certain ethical principles in accordance with which the conduct of States and individuals may alike be judged? Is a Government bound to observe good faith when contrary to its national interests? May a monarchy, for example, pledge non-interference with the internal affairs of a weaker State, and, at its own pleasure, repudiate that pledge? "To go to war with President Kruger in order to force upon him reforms in the internal affairs of his State, with which successive Secretaries of State, standing in this place, have repudiated all right of interference—that would have been a course of action *as immoral as unwise*." That was the opinion of Mr. Chamberlain, uttered in Parliament only a few years ago, when resisting that pressure to which he finally yielded; was his judgment right as to the morality of a war based on broken pledges? If England has the right to invade one Republic and to subvert its form of government at her pleasure, is that right applicable to others? If we denied the right of franchise to Englishmen for five years, or twenty-five, would she have the right to invade us, and attempt to make us an appendage to Canada? Of course she would not attempt it: we are eighty millions. Does the size of the Republic determine the morality of its conquest and the justice of its obliteration?

Out of gratitude for a moral support given us a year ago, should American opinion range itself in favor of whatever war of conquest England may engage in? Shall we pay off the debt when the South African Republic is extinguished in blood, and be free to criticise? Has England been to this, our experiment in self-government, so warm a friend that gratitude should extend even to excuses for her crimes?

By the highest English authority the world is informed that the present war will end in the obliteration of two Republics, and the incorporation of their land in the vast dominion of the British Empire. After enjoying the rights of republican citizenship, they are now to become "subjects" of the Queen. Does The Outlook hold that the farmers of the Transvaal who are now contending for their national independence ought, as a matter of duty, to lay down their arms and submit? One side or the other should lay down their arms; that would end the war. Has a republican form of government ceased to be precious in our eyes? What do we imagine would have been the judgment of Washington, Jefferson, Lincoln, Garrison, or Beecher on this war for the extinction of a Republic? I know how it is defended. In a letter to the London "Times," referring to another war in which England was engaged, a great English jurist, Sir James Stephen, declared that "we are to decide *according to our own interests*, meaning by that expression the interests of the permanence

[1] An editorial on this general subject will be found elsewhere in this number of The Outlook.—The Editors.

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and stability of the British power;" and the London "Standard" editorially echoed the sentiments of the Tory party, now in power, when it cynically announced that "the preservation of our rule in India *is the highest moral law that we can observe*" (November 13, 1878). Do these standards of morality appeal to the American people? There was a time when American sympathy went out spontaneously to every people struggling for their freedom —to Greece, to Hungary, to France, to Italy, to Bulgaria. And when America reaches the point where she can look without pity upon the extinguished independence of a sister Republic and its absorption by a monarchy, it will not be difficult to establish an American Empire on the foundations of our Republic.

I write in no spirit of hostility to England; every one of my ancestors came from England over two centuries ago. I love the land and the people. There never was a day when American sympathy ought more abundantly to go to our kin beyond the sea—not to that Tory Government which for the hour holds sway, and which has never changed its hatred of human liberty from the day that it armed the savages with scalping-knives and sent them to the peaceful homes of Wyoming and Cherry Valley—but to the England of Bright and Gladstone, the England of Herbert Spencer, of John Morley, of James Bryce; the England of the "Nonconformist conscience," with whom there is and ever was a higher conception of morality than the promotion of British interests or the extension of British power. It is not three months since Sir William Vernon Harcourt, the late leader of the Liberal party, declared that there was "no cause for war," and that the conflict would be waged against a people "deeply attached to the independence of their country, an independence *that was guaranteed.*"

Four hundred clergymen of London, representing all denominations, have just signed a petition favoring arbitration with a view of bringing about a cessation of hostilities. It is to the England that these men represent, not to the England of Chamberlain and the Tory party, that American sympathy should go out in this awful crisis of their country. More than any other nation in the world, we can to-day exert an influence upon the policy of England that shall be, if not for British supremacy, at any rate for justice, for the adjustment of all difficulties by arbitration, for the cessation of slaughter, for the attainment of an honorable peace.

ALBERT LEFFINGWELL.

The Hamilton Club, Brooklyn.

Mr. Kipling's God

To the Editors of The Outlook:

Among all the articles that have lately appeared to express what people have begun to think adverse to Mr. Kipling's writings, it strikes me as very singular that we have had none on his ethics or his religion, although he has become an inspirer to action and a writer of hymns. It is characteristic of our times that he should be spoken of as the "Voice of the Hooligan," as the barbarian whose song is a "yawp," as "not read by the cultured classes," but not roundly as pagan, anti-Christian, or satanic. Can any one be found to defend his ethics as Christian, as evidenced from his works? His "White Man's Burden" is quoted from the pulpit as if it was not Mohammed that instructed his followers to convert men by force, and his "Without Benefit of Clergy" is accepted among the laity as if it were not worse than Mohammedan. Are there any of his created characters that are not living strenuous lives in pursuit of "sensation" (a word often on their lips), of passion, of power, and of all that the old Romans and Norsemen used to worship under the names of deities? Is there a single instance in his works of high and holy love of anything? The love of woman that he pictures is at best a healthy animal passion, and at worst a profane and beastly one; while his love of country is such as leads him to accept wrong without even a protest. Before we judge Mr. Kipling right, it would be well to re-read the life and Divine Comedy of Dante, and the Song and precepts of Solomon.

Who is the Great God of Nations in whom Mr. Kipling believes? Is it the God of Righteousness, whose Son is the meek and merciful Christ, and whose followers go out to *preach* His *word*, their loins girt about with truth, their breasts covered with the breast-plates of righteousness, their feet shod with the preparation of the gospel of peace, their heads protected

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by helmets of salvation, their arms advancing shields of faith, and their hands wielding the swords of the spirit—to wrestle, not against flesh and blood, but against principalities, against the rulers of the darkness of this world, against spiritual wickedness in high places? Do Mr. Kipling's works written before or after the Hymn show such regard to these Christian principles as to warrant us in taking it for granted that it was the God of Righteousness to whom the Hymn was written?

The most widely circulated private opinion of Mr. Kipling's is that Cecil Rhodes "needs no morals; he is building an empire;" the implications, of course, being that an empire cannot be built if men are to be tied down to morality, that Mr. Kipling is an ardent imperialist and admirer of Mr. Rhodes, and that he regards morality as a dispensable quantity. All the world knows that Mr. Rhodes has not been girt about by the bands of truth, for he has ingenuously acknowledged his falsehoods; that his faith is that every man has his price and may be "squared" if one but knows his dimensions; that his weapons are those with which Dr. Jameson undertook his Raid—deceit and high explosives; that he has never shown any disposition to attack wickedness in high places; that he is himself one of the rulers of the darkness of this world, being the administrator of the corruption fund for the "improvement" of the Volksraad; and that he holds it about an even chance whether there be a God or no. Now, this doubtful god of Mr. Rhodes's (I am unwilling to begin his name with a capital letter until I am persuaded that he is the God of Righteousness) looks very much like all the devils of Milton combined into one—Lucifer, who leads men to war for pride of empire; Moloch, who tempts them to it for love of "sport" and "manly exercise;" Mammon, "the least erected fiend that fell," who entices them by gold and gems; and Belial, who inspires them with what Mr. William Watson very well calls "the loveless lust of territory."

The question of the gods of Mr. Rhodes and Mr. Kipling seems to me a very important one, because whole nations are in danger of being led unawares to their ways of thinking.

Grand Rapids, Mich. C. S. H.

The French-Canadians

To the Editors of The Outlook:

Your issue of January 27 contains a letter from Alban E. Ragg, of Toronto, in which the French-Canadians are represented as disloyal to the British Crown. I regard this letter as a misrepresentation of the relation of the French-speaking people of Canada to the mother country. I ask permission, as a Canadian of English blood and a Protestant in religion, to defend my fellow-countrymen of French origin from the unjust attacks of disloyalty.

Mr. Ragg says that the question of sending a Canadian contingent to South Africa "created a momentary panic among the Ministers of the Dominion Government," and that "the main responsibility of creating this crisis must be placed at the door of the Hon. Israel Tarte." These statements are not founded on fact. There was no "panic" among the Ministers; there was no difference of opinion as to the advisability of sending the contingent. The only difference was as to whether Parliament should be called to vote the necessary supplies. Mr. Tarte stood for the calling of Parliament, but not for one moment against sending the contingent; and will the Canadian people brand him as "disloyal" for going even beyond his colleagues of British birth to safeguard the sacred rights of the Canadian taxpayer? The Toronto "Globe," than which there is no more loyal journal in the Empire, and thousands of British Canadians, take the same view; are they to be regarded as disloyal? To say that Mr. Tarte "publicly denounced those of his own party who were in favor of sending a contingent to South Africa" is to say what every intelligent Canadian knows to be false. If Mr. Ragg would take the pains to read the speech of Mr. Tarte made at Montreal on October 28 last, also at Montreal on December 20, and again at Sherbrooke on January 18, he would understand Mr. Tarte's position in regard to the Empire, as well as that of the entire French-Canadian people. Mr. Tarte is a member of the Imperial Federation League.

In regard to the attitude of the French-Canadians as a whole, the manner in which their young men have come forward and offered their services to their country and their Queen is sufficient evidence of

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the falseness of the charge of disloyalty. Hundreds who volunteered have been rejected, because the Militia Department tried to enlist in the ranks only young, unmarried men; and as the French-Canadians marry young, this was a difficult matter.

Why does Mr. Ragg compare the departure of the Toronto company with that of the Montreal company? Why does he not mention the departure of the French company from St. Hyacinthe, where business was suspended, and the whole town turned out to bid the soldiers farewell? Or why does he refuse to notice the grandest ovation of all, that given by the old French city of Quebec, where over forty thousand citizens, nine-tenths of whom were French, turned out to bid the departing soldiers God-speed? Here Mayor Parent, within sight of the historic Plains of Abraham, addressed the soldiers as the "united descendants of two races, the representatives of one people." And when the transport steamed down the river, the national anthem was heard from forty thousand voices of loyal Canadians.

Your correspondent speaks of the "outburst of race prejudice," and quotes at length the "Semaine Religieuse." Nobody of any knowledge of Canadian affairs would attempt to hold up this journal as being representative of French-Canadian thought. It is the organ of the ultra-Clerical party. But why does not Mr. Ragg quote the repudiations of the articles of this journal made by such men as Mayor Parent, Archbishop Bruchesi, Bishop Gravel, Curé Casgrain, and others, who repudiate these seditious utterances and proclaim their loyalty to the Empire?

If there is needed further evidence of the loyalty of the Quebec people, let me refer Mr. Ragg to the speech of Lieutenant-Governor Jette before the Garrison Club of Quebec on January 15, or to the stirring addresses of the members of the Quebec Legislature a few days ago.

Does history show the French-Canadians to be disloyal? The American people can testify to their loyalty as early as 1775 and 1812, and again at the time of the Fenian Raid in 1866. In both 1775 and 1812 they were fighting indirectly against France.

To assume that these brave and chivalrous people are disloyal because they still love their mother tongue and still feel the French blood coursing in their veins is altogether unjustifiable. I can point to many a congregation and school section in Ontario where a man who can speak the "Gaelic" is preferred before another; and would any one dare to accuse the Scotch-Canadians of being disloyal? As well accuse of disloyalty the gallant Highlanders who followed their brave commander to death on the field of Magersfontein, while their pipes played the old Scottish Border tunes which formerly urged them to battle against the Saxon.

The fact is that the sentiment expressed in the letter of Mr. Ragg is that of a disappointed party who have heretofore walked hand in hand with these now much-hated French-Canadians, but who now seek to regain office by setting race against race. But their attempt will fail. The race question is forever buried in Canada, and when the electors have an opportunity to express their opinion of any attempt to revive it, they will do so as a united people. Canada is becoming welded together into a nation; and the most potent influence making for this unity is the voice of her courageous, loyal, and brilliant French-Canadian Premier.

A. S. HURST.
Clark University, Worcester, Mass.

A Correction

To the Editors of The Outlook:

In The Outlook of January 6, 1900, in speaking of General Lawton, you say that he rode alone into Geronimo's camp. Doubtless he would have done so had it been necessary, but the officer who really did this was Lieutenant Charles B. Gatewood, Sixth United States Cavalry, West Point class of 1877. General (then Captain) Lawton, with a force composed of dismounted cavalry, infantry, and a few Indian scouts, did chase Geronimo through the Sierra Madre Mountains of Sonora and adjacent country until the latter was worn out and willing to talk of surrender. Then Lieutenant Gatewood, attended only by Indian guides, rode into Geronimo's camp and arranged for his conference with General Miles in Captain Lawton's camp, at which time he surrendered.

I was serving under the command of General Lawton at the time of Gatewood's ride, and hence my knowledge of the facts.

JOHN J. HADEN
(Captain U. S. A., Retired).

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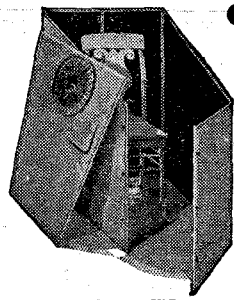

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